

# THE ESOTERIC.

A MAGAZINE

—OF—

PRACTICAL ESOTERIC THOUGHT.

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VOL. IX.

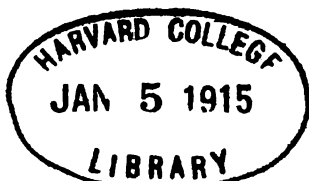
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## PREFACE.

THE ESOTERIC is devoted wholly to methods for self-culture and attainment of added powers of body, mind and spirit.

It deals scientifically with the laws of nature and their relation to human life.

It has *no alliance* with any class or sect of people, but aims to give that which will be the greatest possible use to all, carefully avoiding points of doctrine that would be liable to give offence to any. All the laws and methods taught are demonstrated facts, not experiments.

We accept as a foundation of all, the following: God is the Creator of *all* things; therefore, all laws, physical, mental or spiritual, are but the potency of the divine mind. To know that mind (or the laws or methods produced by its action, which is divine), is the highest physical, mental and spiritual attainment of man.

Because of this we study every department of nature, and endeavor to give to the world such facts as we deem most advantageous in the development of our race.

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L. D. NICHOLS, Secretary E. F.



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ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

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VOL. IX.

55  
JUNE 21 to JULY 22.

No. 1.

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## THE EVERLASTING COVENANT.

BY H. E. BUTLER.

Why should we reverence the Bible and trust in its promises? Many have asked this question, and, because they could find no satisfactory solution, have thrown the book aside as a thing of the past. The Christian Church has virtually done the same with all but the New Testament. Yet there is something in the entire Bible which causes all classes to cling to it, and, in a way, to account it sacred. Even the infidel keeps it in his house, and has a reverence for it unacknowledged to himself. This is because the worlds were made by the word of God, and all the life animating the creatures of this world is drawn from that living word. The covenant and promises that were made to Adam, Noah, Abraham, Isaac, Jacob, and Moses and the children of Israel, and to Christ were all the word of God, and added potencies of that divine life to man. (See Article "What is Man," Page 464, Vol. VIII of THE ESOTERIC.)

The prophets dedicated their lives to God and to humanity, and all their prayers (desires) were in harmony with the prayer that Jesus taught: namely, that God's kingdom might come, that his will might be done on earth,—among men. This was the object and plan of God in the creation of man upon the earth: and to please God, we must be in harmony with that plan. Therefore all the prophets, living, as they did, outside of all the interests of human life save the plan and purposes of the spirit of God, in all their prophecies, looked down through the ages

and saw the time when that purpose would be accomplished, and what would then take place in the world. Because all the prophets and patriarchs lived in, and spoke from the word of God, and because all men live from the life that emanates from that word, there is a natural affinity between the two.

While God is spirit and changes not, yet he is an intelligent, thinking being, not, like man, confined to the brain for intellection, but filling the infinitude of space, equally conscious and intelligent in all places: therefore his covenant with his people was not only an agreement between the two, but it was, at the same time, a revelation of his laws and methods, which must be wholly complied with on the part of man, in order to obtain the desired results. When their conditions are fully met, it is not only complying with the mind and will of an intelligent being, but it places man in harmony with all nature. Then all things will work together for his good, as all nature will love him and seek to give herself to him, with her abundant treasures.

When God made his covenant with Israel in the wilderness of Sinai, in the 19th Chapter of Exodus, in which he is preparing their minds to understand the meaning of the written covenant that is to follow, he says in verses 4 and 5:

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."

These words explain the first six verses of the covenant (Exodus xx). He begins by saying, "Ye have seen what I did unto the Egyptians, and how I bear you upon eagles' wings, and brought you unto myself:" that is, ye have seen that I have power, and have been able to subdue the mightiest nation (at that time) upon the globe, and that I have borne you up as an eagle upon her pinions: for though I led you into a desert where there is neither food nor water, yet I have given you both in abundance. In all the forty years of their stay in the wilderness, we are told that their shoes did not wear out, nor their clothing fail them. Our fathers' saw this, it was a part of their experience: to them it was knowledge, to us it is faith. God further assures Israel: Now, because of these overwhelming evidences, I will be your God, your power,—which is the true

thought in the first line of the second verse of the ten commandments,—and, “if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.”

Now, think of the force of the words, “If you will obey my voice indeed.” Herein is the first essential in the covenant: will you in all things obey his voice indeed? God is spirit, unchangeable, therefore the same to-day as to Israel in Egypt. To obey his voice indeed, one must necessarily dedicate his life to God without reserve, resting all his hopes, desires, and aspirations for time and for eternity in the controlling mind and will of Yahveh. The spirit of this soul dedication, though not directly expressed, was in all the teachings and life of Jesus: and it has been the prime factor in the spirit of devotion in all the churches down to the present time.

When the holiness movement began in about 1870 and permeated all the churches, even to influencing members of the Roman Catholic Church,—for there are many devout souls in that church,—those who sought the blessing of sanctification were required to surrender all loves and desires, entering into the minutia of giving up their business, their love of gain, their social life, even to the loved ones of the domestic circle,—wives and children,—everything was willingly surrendered to God; and when they had surrendered everything that they possessed, loved, or hoped for, desiring only to know and do the will of God, then they were accepted of God and made conscious that they were children in the arms of their beloved and loving parent: for they had complied with all the requirements of this covenant, in so far as circumstances would permit.

The time had not arrived for the new covenant, spoken of in Jeremiah xxxi. 31; but the spirit of that covenant has been in the souls of men from the foundation of the world. It has found expression in all the prayers of the devotee, and in all the songs that he has sung, from the Psalmist down through many of the hymns that have been sung by our fathers, and many that are sung in the churches to-day: for these are the expression of the souls of devout men and women whose thought was formed by inspiration from God, and, consequently, their words

were wiser than their intellect. And we, who have dedicated our lives to God, and have followed the leadings of his spirit, and have given up all and come out from the world to a place in which the conditions of the new covenant may be fully ratified, can sing these songs with the spirit and the understanding as no other people in the world can do.

Those in the churches who made that covenant with God and kept it faithfully were not required to give up any of those things which they surrendered to God; but, on the contrary, they received a hundred fold more in this present, with a consciousness in the soul that they would receive that which was for them in the world to come. The time has now come when God will require of them all that they dedicated to him; for, as all will admit, they can not keep that covenant perfectly in the business world as it is. The narrow lines were drawn by the Nazarene in that great sermon on the mount (Matt. v. vi. and vii.): and every intelligent Christian who reads that sermon carefully and thoughtfully will admit that he can not live up to its teachings and maintain himself and family in the present condition of the world. God foresaw and provided conditions in this covenant to cover this emergency: for the time is coming of which Ezekiel (xx. 33-41) prophesied:

"As I live, saith the Lord Yahveh, surely with a mighty hand, and with a stretched out arm, and with fury poured out will I rule over you.

"And I will bring you out from the people, and will gather you out of the countries wher-in ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

"And I will bring you into the wilderness of the people, and there I will plead with you face to face.

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord Yahveh;

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

"And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.

"As for you, O house of Israel, thus saith the Lord Yahveh: Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

"For in mine holy mountain, in the mountain of the height of Israel, saith the Lord Yahveh, there shall all the house of Israel all of them in the land, serve me; there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things.

"I will accept you with your sweet savor, when I bring you out from the peo-

ple, and gather you out of the countries wherein ye are scattered; and I will be sanctified in you before the heathen."

(Read carefully the whole chapter.) God also said by Isaiah (LII. 11, 12):

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

"For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will gather you up."

Note the expression, "Like as I pleaded with your fathers in the land of Egypt, so will I plead with you, saith the Lord Yahveh:" Now, there has never been a like movement to that of the exodus from Egypt. Here the prophet by the spirit of God expressly declares that "*like* as I pleaded with your fathers in the land of Egypt, so will I plead with you." He also says, "I will bring you out from the people." The Lord has called us to this place to make preparation for the second exodus. Where the people who make the covenant with God may be enabled to keep it perfectly: The difference between this exodus and the one from Egypt is comparatively little: the people are more oppressed and enslaved by their task-masters, the money-getters, now than Israel was in Egypt; but, through the increase of intelligence and refinement, the body and mind of men and women are more delicate, and need that there should be preparation made for them. They could not endure the hardships of such a journey as was made by the Israelites; for his people are the first ripe fruit of the earth, as we often say, "the first people of the land," meaning thereby the most refined, cultivated, sensible, and sensitive organisms.

God in his covenant agrees to be their God like he was Israel's God in bringing them out of Egypt. He gave Israel in Egypt favor with the Egyptians, and, because they had received no recompense for their labors, they were not to go out empty-handed, so they borrowed of the Egyptians gold and precious stones in great abundance. In this exodus, as we have said, those who have made that covenant and kept it have been given favor with the people, so that they have gathered great riches, and they, like the Israel of old, will convert all their riches into gold, and bring it with them to the place that Yahveh hath chosen for the building of his house: for the require-

ment of the spirit is the same to-day as it was after the day of Pentecost :

"And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all.

"Neither was any among them that lacked : for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold.

"And laid them down at the apostles feet : and distribution was made unto every man according as he had need."

If this was only the early rain of the Spirit, what may we expect in the latter rain? But, thank God, we have no need to give strong arguments and many quotations. Volumes could be filled of such to induce his people to believe and act upon these truths. Those who are following the Lord wholly will be led by his spirit to see and know his will, and will be guided to the place that he hath chosen for the gathering of his people.

Since the time that the people made this covenant of consecration to God, we have been separated from them, alone with God, being instructed in the laws and methods of his covenant. And during the eight years of our public work in this Magazine, the words of Canticles (II. 7) have ever been present in our mind, "I charge you \* \* \* that ye stir not up, nor awake my love, till he please;" for, truly, this covenant people are God's loved ones, the beloved spouse of the Lord. The word has gone forth during the eight years of our work to those who claim to be in advance of the Christian world, and to be thinkers; therefore the message that they might think, believe, reason and do the will of God. But few, however, among them have been "wise unto salvation."

Now the spirit of God calls to his beloved that she may awake and obey the word of God spoken by his angel through John (Rev. XVIII. 4):

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

And the word of God by Isaiah (XXVI, 20, 21):

"Come, my people, enter thou into thy chambers, and shut thy doors about thee : hide thyself as it were for a little moment, until the indignation be overpast.

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

Also Isaiah (LII. 1-4):

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments. O



Jerusalem: the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

"Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

"For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.

"For thus saith the Lord, Yahveh, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause."

For, behold, the days have come in which the Lord will make the new covenant with his people, "and they shall be a peculiar treasure unto me above all people; for all the earth is mine." Therefore the call now is that you remember his covenant and the covenant that you have entered into with him. If you renew that covenant of absolute obedience to the guidance, you will be among those of whom it is said, "Who are these that fly as clouds, and as doves to their windows;" for the spirit of the Lord will lead and guide you if you will but only cease to be governed by the teachings and prejudices of man, and will follow wholly the guidance of the spirit.

All who have made that covenant and lived in its spirit know that there is a guidance of the spirit of God; and they must know and bear in mind that their covenant requires of them absolute obedience in all things. The old accuser of our brethren, that has accused them day and night before our God, will try hard to intimidate you as soon as you make up your mind to be absolutely obedient; and will point out to your mind the fanatic who has claimed to follow the guidance, and who has made himself so obnoxious in the eyes of all sensible people. He will make you fear, that, if you make that covenant and do really follow the guidance of the spirit, you will be like the fanatic, or that you will have guidance to do things that you will fear to do. All this must be conquered by your confidence in the wisdom, goodness, and power of God. Know this that God will never lead one to do what is really unreasonable or ignoble. Turn your attention to the study of the prophets; for it was to them Jesus referred when he said, "Search the Scriptures." The New Testament was not then written. Be diligent in your search for knowledge and ardent in your desire to know the will of God that you may do it *perfectly*; for "the time of the end" of all old things has come, and "a short work will the Lord do

upon the earth " in establishing his kingdom. We have considered in this article the obeying of his voice indeed : but have not here considered the keeping of his covenant, which we may take up in another article, notwithstanding it has been the main subject of our thought in all the former numbers of THE ESOTERIC. May the spirit of God lead you and guide you in all things. " I am your fellow servant."

"From the river of Egypt all the land  
To where Euphrates flows.  
With thee my covenant shall stand  
Though earth and hell oppose:  
Thy children surely shall possess  
The gate of every foe,—  
This promise gracious YAHVEH made  
Four thousand years ago.

(Of many nations thou shalt be  
The father—doubt it not!  
With joy thine offspring thou shalt see  
Upon this chosen spot:  
An endless heritage they'll have  
Secure from every woe:—  
Thus God to father Abra'am spake  
Four thousand years ago.

An everlasting covenant  
I'll 'stablish with thy seed.  
That they shall take me for their God.  
And I'll supply their need:  
Sickness or sorrow, pain or death,  
They never more shall know;  
They'll find me true to what I said  
Four thousand years ago.

The nations of the earth shall come  
The blessing to partake;  
And with them too my covenant  
Eternally I'll make:  
They'll hail the God of Israel,  
His name they all shall know,  
And sing the praise of him who spake  
Four thousand years ago.

The time has come, the time foretold  
The promise to fulfill;  
The chosen people now behold,  
Assembled at his will;  
The Stone of Israel soon will break  
In pieces every foe  
And vindicate what YAHVEH spake  
Four thousand years ago."

## OUR EFFORTS.

BY W. P. PYLE.

"The Father that dwelleth in me, he doeth the works." John xiv. 10.

Creation, the work of the Father, is being finished in these latter days; and it is through the son, as a willing co-laborer with the Father, that it is to be accomplished. We read that the son learns obedience through suffering. Although obedience implies subjection to authority, and although obedience is rendered by the son to the Father's will, yet this is not an arbitrary will, changing from time to time; but it is the unchangeable law or laws of the divine mind, which include all natural law. It is by suffering, or experience, that the existence of these laws is discovered; and it was because the son had learned the law, or the divine will, and desired to obey, that he claimed to be working in accordance therewith: "Not I, but my Father, he doeth the works."

We are told that God made every plant and every herb of the field before it grew. The only conceivable explanation of this is that these things were formed in the creative mind before being manifested in matter: and there is reason to believe this to be true of all God's work; just as a man must first image a thing in his thought before he makes it. After the son through suffering learns the existence of the laws which *are* the Father's will, learning as well, through observation, that it is best always to act in accordance with that will, he strives to know those laws more fully, that he may obey them more perfectly.

The only way in which a man can learn is to think. If he focalise his mind with sufficient strength, and for a sufficient length of time, upon the Father's will and work,—the work of creation and its laws, or the creative methods of accomplishment,—he will begin to perceive its ultimate. He, desiring to know the will and do the work of the Father, enters the realm of the creative mind, and begins to discern the things

of that mind that are not yet manifest, not yet created, but existing only as thought therein, even as did "the herb of the field before it grew."

John in Revelation describes *three* things which he saw in the creative mind, but which were not yet existent on earth: first, the ultimate of womanhood,—a woman clothed with the sun, crowned with stars, and with the moon under her feet; second, the ultimate of man,—one riding crowned with many crowns named KING OF KINGS AND LORD OF LORDS; third, the ultimate of the body of humanity who will learn to obey, and who will constitute the new heaven and the new earth, with the holy city. All else that he describes are incidents leading up to these ultimates. Seeing that these things which John saw so long ago are not yet manifest, that the works of the Father are not yet finished, it becomes us, if we aspire to become sons, to do as did Jesus, saying, "I work the works of him that sent me."

Nevertheless, it is necessary to do God's work in his own way, according to his will or law; for it is evident that his will and law are identical. Jesus taught his disciples to pray, "Let thy kingdom come, let thy will be done." Many have labored for the establishment of that kingdom, but, through ignorance, contrary to the divine will, and, of necessity, have failed. Jesus not only said, "I do my Father's work," but said also, "I do always those things which please him." Evidently this could only mean that he was accomplishing the divine purpose in accordance with divine law.

He also said, "My Father worketh hitherto, and I work," conveying the thought that up to a certain point the Creator worked alone; but that when that point was reached,—and Jesus seemed to have reached it,—then it was essential that man, as the son, co-operate with the Father in the completion of the work. If not necessary, then Jesus labored in vain. Evidently God, the Creator, works alone to finish the work of creation, which work is accomplished by generation; but the work of the son begins with his re-creation, which is accomplished by re-generation.

As Jesus said to Nicodemus, "Ye must be born again;" and

the fact that he came to teach man how this work of re-generation is to be accomplished proves the necessity of man's intelligent co-operation with the Father. This implies knowledge. It is written, "Because thou hast rejected knowledge, I also will reject thee;" for without knowledge, there can be no intelligent effort; and it was this knowledge that Jesus came to impart. Generation can be and is accomplished without knowledge; but not re-generation.

Knowledge is gained through experience and thought. It must of necessity be obtained before there can be intelligent obedience; for the divine law, or the divine method, must be adhered to, or all effort will fail. The knowledge gained through suffering simply teaches the existence and necessity of obedience to the laws and methods of the creative mind: the knowledge of the things not yet created, or the ultimate of creation, is gained through the desire (prayer) to know; for experience can not give a knowledge of that which does not yet exist. This is given by the spirit of truth (John xvi. 13), which will show man things to come; and it is evident that this spirit will not come to those who do not earnestly desire it. The power which Jesus had and used for the accomplishment of the divine purpose was, as he said, not his own but the Father's. It was the power of the Father's will (law), which worked through him, because he acted in accordance therewith, and made this possible. Evidently he could not have accomplished anything of himself, or in his own way.

It appears that, since man by no amount of thought and effort contrary to divine law can gain ultimates, and that only in accordance with that law can his desires be attained, it is not unreasonable to assume, that, *by a knowledge of and working in accordance with that law, he can accomplish all things.* This is a simple sentence, but a tremendous saying; and, if true, opens to man the door to unlimited power. Then, when Jesus made the statement "All power is given unto me," it was because he had gained a comprehensive knowledge of all creative law.

It is evident that man can not do the Father's will perfectly and intelligently unless he is able to perceive in a measure the

ultimate of the creative effort. This effort, as pertaining to the individual, is expressed in the words "Let us make man in our image, and after our likeness, and give them the dominion;" and, as pertaining to the body of humanity, in the words of the Lord's prayer "Let thy kingdom come." It is for this we labor. This is the direction of our efforts.

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### THE SLANDERER.

I dreamed I stood outside of hell's  
Dark walls, and cries, and groans, and yells  
Came from a distance deep within  
That dark abode of pain and sin.  
Louder and louder on the ear  
Those murmurs broke, and seemed more near  
To be advancing, like the roar  
Of some dark storm-cloud breaking o'er  
A mighty forest, old and still;  
And rushing on o'er vale and hill,  
Curses and imprecations dire.  
Terms of contempt and vengeful ire  
From myriad tongues I now could hear.  
Each moment seeming still more near.  
Toward where I stood the tumult drew.  
And hell's broad gates wide open flew.  
Out rushed a being, sore in haste.  
By demons, imps, and devils chased.  
"Drive him far off!" loud, Satan cried.  
"And *you, gate-keeper*, woe betide.  
If e'er within these walls is seen  
Another being *half as mean!*"  
A fiend came near. I said, "Pray, tell,  
Is aught too mean, too vile for hell?  
Who can that wretched being be  
That ye have forced so far to flee  
From this dark den of sin and shame.  
Tell whence he came, and what his name?"  
He grinned a smile of ghastly mirth,  
And said, "A *Slanderer*, from *Earth*."

SIMEON CARTER.

## BIBLE REVIEWS.

NO. LVIII.

### "THE REVELATION OF ST. JOHN THE DIVINE."\*

#### PREFACE.

It is to us a painful task to be necessitated to write, as we have done in these Reviews, concerning any body of people, much less a church organization; for we know that there are members in that church who are honest, earnest, devout people, and who, by following the guidance of the spirit, will be led out of her in time to be saved from the great curse that God has pronounced against her. We are but your fellow-servants and must speak faithfully the truths that are given us by the Spirit.

#### CHAPTER XVII.

Verse 7: "And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns."

Here the angel promises to explain the mystery of the vision. He now puts the matter into words in place of imagery.

Verse 8: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

"The beast that thou sawest was, and is not:" He was a great sensuous power, and at this time is; but when the waters of Euphrates are dried up (Chap. xvi. 12),—that is, when the power of the people for living the sensual life is gone (see Bible Reviews No. LIV),—then there will be a short time in which the beast is not. And because the waters of fruitfulness are dried up, he will ascend out of the pit; for the powers in that direction will have vanished. The words "bottomless pit" are given as meaning an abyss or hell, which correctly symbolizes the great depth of degradation and animalization into which the animal powers had fallen. But, as he ascends out of the pit, because it ceases to exist, he comes out but to go into perdition: that is, into destruction. For, as this church has

\* The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

builded all her great structure of power and glory, and is enabled to hold and control the minds of men upon and through the sensuous appetites, passions, and desires,—in short, upon all that men love in this world,—when these things are destroyed, she will go into perdition.

“And they that dwell in the earth shall wonder, etc. :” When she ascends out of the pit, she will then suddenly gain great power and authority and admiration; for here again the word wonder implies admiration. Although her time is short, she will make great display, and cause all but those whose names are written in the book of life to greatly admire her. But, as she has virtually lost all that makes her desirable to the sensuous world, they will admire and unite with her, because they also have lost the same, and their only hope will appear to be in her who, through her occult powers, is enabled to appear to have all these things. They who belong to the body of the Christ will not be awed into admiration. They know that her time is short, and know also that the time of their trial is at hand; for Rome, having lost that which has heretofore gratified her sensuous desires, will go forth with great fury in her blind thirst for power.

Verse 9: “And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.”

The reference here to the mind which hath wisdom has a two-fold meaning. As it was said in the beginning of this book “Blessed is he that readeth, and they that hear.” The mind that is able to hear, that is able to understand, was referred to in Daniel XII. 9, 10.

“And he said, Go thy way Daniel; for the words are closed up and sealed till the time of the end.

“Many shall be purified, and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand: but the wise shall understand.”

This Revelation is of the time of the end; and the explanation here given by the angel to John was given as a means of identification to the wise. All revelations of this kind are commonly given in a way to be only recognized as they appear. He says here, “The seven heads are seven mountains, on which the woman sitteth.” The literal side of this explanation is too well known to require comment; for Rome, which is the seat or throne of the Roman Pontiff, has been known for centuries as “the city upon seven hills.” The “seven hills” has also an inner meaning,—that of seven attainments or crowning ultimates.



We have seen the nature of the ultimates while considering verse 8.

Verse 10: "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

"Seven kings:" A king, in its broad sense, is the head or chief of an organized body of people. We expect to see, and, in fact, do see at the present, bodies organizing which can be easily identified as the uniting of the representatives of the seven creative principles. As there is only a portion of these organizations known to the public mind, it is not time to name them; but when the time arrives to which this prophecy refers, it will be seen that five organizations had an existence as independent bodies, but have fallen in that they were swallowed up by the Roman organization. The one that exists at the period to which this vision refers will appear as the all potent one; but it also will be submerged in the one united body, so that the one that is to come will comprehend all that has preceded it. And when this unity under one head is consummated, then let the saints of earth take warning and know that the time of their great persecution is come, and also the time of their deliverance; for he will continue but a short space.

Verse 11: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

"The beast that is the eighth and is of the seven;" that is, when he ascends out of the abyss, he will take all the attainments, knowledges, etc. of the civilized world, and will attempt to organize a new system, which will enthrone him as supreme over all the earth. He, being the body of the false prophet referred to in a former chapter, and using divine knowledge and powers for his own aggrandizement, will attempt to imitate the Most High, who, through gathering his elect who have reached the ultimate and gained control over the seven creative principles, will begin a new and higher octave of seven ascending steps. The beast will attempt to do the same, but, as the angel says, "he goeth into perdition;" for though he claims to be an infallible god, he will be made to know, through the utter failure of all his pompous claims and undertakings, that he is only a man.

Verse 12: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." (See Dan vii. 20, Zech. i. 18-21.)

Horns, as we have said before, are symbols of powers; and,

as they are called kings by the angel, they are representative heads of certain bodies which, though they have been powers in the world, have had no organization until this beast power arises, when she will attempt to organize and utilize them for her own dominion. In the words of Zechariah, "These are the horns (powers) that have scattered Judah and Jerusalem." Here we again find the Roman power identified. Observe he says, "Judah and Jerusalem." It is well known that it was the powers at Rome which destroyed Jerusalem and scattered Judah throughout the nations. One of the leading powers which scattered Judah and destroyed Jerusalem was popular opinion, and another, religious prejudice. There is no doubt that there might be found ten similar principles active at that time, and which still are so. The number 10 is the ultimate of units, and was anciently used as a symbol of all; therefore all the powers which will have separate heads (or kings) in the time to come have been unorganized save as they were led by the one, popular opinion.

Verse 13: "These have one mind, and shall give their power and strength unto the beast."

"These have one mind;" that is, they will be at this time a unit in giving their power and strength unto the beast.

Verse 14: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called, and chosen, and faithful."

"These shall make war with the Lamb:" We have seen in a former Review that the Lamb is the physical body wholly subordinated to the will of God. The hundred and forty-four thousand were seen in Chapter XIV. with the Lamb on Mount Zion, and it is with him that these powers make war; for at this time those with the Lamb will be the only people who are not subordinated to the Roman beast. "And the Lamb shall overcome them: for his is Lord of lords, and Kings of kings: and they that are with him are called, and chosen, and faithful:" At this time the hundred and forty-four thousand will have been gathered, and will have reached a point in their attainment which will justify the words, "They that are with him, are called, and chosen, and faithful." This is that which was shown to Esdras while he was fasting and praying to know the way to immortal life:

"And I behold, and lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

"And whosoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

"And after this I beheld, and, lo, there were gathered together a multitude of men, out of number, from the four winds of heaven, to subdue the man that came out of the sea.

"But I beheld, and, lo, he had graven himself a great mountain, and flew up upon it.

"But I would have seen the region or place whereout the hill was graven, and I could not.

"And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

"And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war.

"But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

"And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke; when I saw this I was afraid." [II Eedras XIII. 3-11.]

Verse 15: "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

Verse 16: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Here we find a sudden reversal of popular opinion. The great whore has failed to justify her claims of God-likeness, and her arbitrary rule over the nations, taking from them their liberties of thought, of education, and of religious belief. They suddenly turn against her and destroy her so that she will never rise again.

Verse 17: "For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

There is a parallel here to what we read of Pharaoh,—God hardened his heart against the children of Israel. It is God's will that there should be manifested at this time his great power in the salvation of his people, in order that they may never forget that he is with them, their God; and not only so, but the nations of the earth must have their experience, and know thereby the result of blindly following blind guides. They must also have an opportunity to destroy each the other, so as to cleanse the earth from those that corrupt it.

Verse 18: "And the woman that thou sawest is that great city, which reigneth over the kings of the earth."

Here is the final climax of identification of the body of people called the whore. It is known by all that there is but one

city in the world of which this may be truthfully said; namely, the holy see (?) at Rome.

We believe that every honest, intelligent person will readily see that this identification has not been arbitrary, but that here are numerous points so plain and unmistakable that it seems that even the Romish Church herself would recognize its identity. But it is an old and trite saying that "there are none so blind as they that will not see." The use of this identification and prophecy was seen in the consideration of the 13th Chapter of this Revelation. We must bear in mind the words of the Nazarene, "A short work will the Lord do upon the earth;" and also, "For the elect's sake these days shall be shortened." The time of this tribulation has already begun, and a great and mighty work must be accomplished in a very short time. The past two years have been spent in preparing the minds of the people for active work in the very near future; and the reading of this Revelation is not to intimidate the people, but to urge them to a more perfect walk with God, the necessity of making that covenant and keeping it under all circumstances. May God, our common Father, impress these things upon your inner consciousness and upon your intelligence, and awake his beloved to an understanding of his word and purpose. May the spirit of knowledge and understanding attend this lesson wherever it goes. "I am your fellow-servant."

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## THOUGHTS ON DEVOTION.

FROM THE GERMAN.

The following is an extract from the writings of a knight of the Teutonic order, who lived about one hundred and seventy years before the Reformation. It contains the most central and vital principles of the Esoteric doctrine and true occultism. It is an evidence, that, when sought for and lived correctly, the spirit that Christ brought to earth will introduce man into the inner sanctuary of divine presence, and will open to him the door of mysteries transcending all human capacity to impart. Of course, in the days of this writing, the human family were children, and therefore could not receive or utilize the highest knowledge of the kingdom of God. It needed many more years of suffering and experience to develop the souls of men to where they are capable of receiving and utilizing the higher knowledges. Now that the time has arrived, and a more highly developed people are present in the world, they to whose heart this appeals will find in it the keys to that sacred knowledge that has been kept hidden from the foundation of the world. But, of course, the true spirit of devotion that is expressed in the following is not all that is required to attain these things. It only puts man in the

attitude of mind in which, if he desires knowledge, wisdom, and understanding, and powers that were possessed by the Lord's Christ, he will receive them as fully and as fast as he can utilize them for the good of humanity.—Ed.

“Moreover there are yet other ways to the lovely life of Christ, besides those we have spoken of: to wit, that God and man should be wholly united, so that it can be said of a truth that God and man are one. This cometh to pass on this wise: Where the Truth always reigneth, so that true perfect God and true perfect man are at one, and man so giveth place to God, that God Himself is there and yet the man too, and this same unity worketh continually, and doeth and leaveth undone without any I, and Me, and Mine, and the like; behold, there is Christ, and nowhere else. Now, seeing that here there is true perfect manhood, so there is a perfect perceiving and feeling of pleasure and pain, liking and disliking, sweetness and bitterness, joy and sorrow, and all that can be perceived and felt within and without. And seeing that God is here made man, he is also able to perceive and feel love and hatred, evil and good, and the like. As a man who is not God, feeleth and taketh note of all that giveth him pleasure and pain, and it pierceth him to the heart, especially what offendeth him; so is it also when God and man are one, and yet God is the man: there everything is perceived and felt that is contrary to God and man. And since there man becometh nought, and God alone is everything, so it is with that which is contrary to man, and a sorrow to him. And this must hold true of God so long as a bodily and substantial life endureth.

Furthermore, mark ye, that the one Being in whom God and man are united, standeth free of himself and of all things, and whatever is in him is there for God's sake and not for man's, or the creature's. For it is the property of God to be without this and that, and without Self and Me, and without equal or fellow: but it is the nature and property of the creature to seek itself and its own things, and this and that, here and there; and in all that he doeth and leaveth undone its desire is to its own advantage and profit. Now where a creature or a man forsaketh and cometh out of himself and his own things, there God entereth in with His own, that is with Himself.”

## MIND: MUNDANE AND CELESTIAL.

BY T. A. WILLISTON.

The faculty of mind, or the process of thought-formation, is most wonderful; so wonderful is it that speech is inadequate to express its mystery. There are two minds, the mundane and the celestial. The mundane mind,—working through the material structure of men and animals, creates from the elements found in their organism physical bodies without volition on the part of the animal acted upon. When man has developed strong intellectual powers, the mundane mind that works through him is governed by and absolutely obeys the dictates of his mind. The strongly intellectual and spiritual man builds a body according to his needs. The animal man has an organism created for him; and that organism being created from his passions and appetites, can perceive nothing beyond the animal senses and desires.

The powers possessed by a highly developed, intellectual man make him a conscious, thinking entity; a living, God-like creature; one so far above the present race of men, that, in comparison to him, our most brainy men are but new born children. Mind is the connecting link between man and his creator.

It is the wonderful and almost unknown factor which, when governed by the will, enables man to gain spiritual powers, permitting him to rise above material conditions, freeing him from the limitation of flesh, giving him control of the finer and most potent elements of nature, so changing him from an animal to a son of God. Man, when he has gained an understanding of the hidden laws of his being, begins to work through and by the subtle powers of mind. When he reaches this state, the promise that he will "be a creator" is fulfilled. No longer need he "earn his bread in the sweat of his brow;" for by the potency of the mind that he has developed he is able to create from the seeming void, and bring into material manifestation the things needed.

The mundane mind differs from the celestial or universal mind: the celestial mind fills the universe and is a great ocean of unformed thought; the mundane mind is the mind of our planet earth. This has been separated from the ocean of mind by the will of the Creator, who endowed it with certain powers that will enable it to work out certain specific ultimates. All thoughts that have ever been formed by man are stored in it; all knowledge that has ever been worked out on our planet is reflected there, and can and will be eventually used by the souls that are now making spiritual attainments. Nothing that has ever been on earth is really lost, but is safely stored awaiting the advent of those who possess the mind powers to force themselves into the great arcana of God.

Man, as he is found in our age, is yet unborn into the realm of mind; he does not know how to use the powers with which he is endowed. If man had reached a degree of unfoldment in which he could use the powers that now lie dormant within him, he would be free from all the animal propensities that ally him to the physical world, and bind him within the narrow confines of the five senses. If he could use the powers of mind, he would not be the animal that he now is; for by that power he could send forth thoughts endowed with energy to which the materials of earth would respond. He would be like his Father, a creator, one having the ability to command with a consciousness that his commands would be obeyed.

When man through soul unfoldment is capable of penetrating the realm of the celestial mind, he will be able to form thoughts of a character such as to give him power transcending anything that we, in our present state of development, can imagine. Few, if any, upon our earth to-day are able to touch this realm. Could we do so, we would think the thoughts that God thinks. If we could think from that wondrous realm, time and space would be annihilated; we would be a conscious part of the whole universe, and would know what is transpiring in the most distant sun as readily as we understand what is going on around us. We would be familiar with both the past and the future. We would dwell continually in the eternal *novo*.

The most profound thinker at the present time lives and

thinks wholly in the mundane mind, which is the mind power governing our earth, and which controls all animal life. All worlds float, as it were, in a sea of mind or thought; yet the mind that enspheres them is not that great ocean of unformed thought which is the mind of God, but a part of it, into which the Creator of the universe has imaged thought. Man being wholly under the control of this thought, it is most difficult for him to rise above it; and until he does so, he will be continually thinking thoughts that have been formed by others. As long as he thinks thoughts already formed, so long will he remain under the control of the *anima mundi*.

In the beginning God formed a thought in the celestial mind, and willed it forth to accomplish certain results. This thought becomes the mind that produces a world, and is the power that governs all that belongs to that planet. The ruling power implanted in this mind is that of generation; and for this reason all animal life, being governed by this mind, manifests a desire to reproduce its kind, thereby working out the thought of God expressed to an undeveloped world: "Be fruitful and multiply, and replenish the earth." It being the desire of all animal life to express the mind that thinks through it, this mind being the mundane, and its chief thought that of generation, it is most difficult for man to rise above it and enter the spiritual state. In fact, none can unless they have developed soul power, and a consciousness of that interior will, which gives to them the ability to rise above and step outside of the controlling influence of the mundane.

We have said that in the beginning the Creator expressed from the unformed ocean of mind—which is himself—a deific thought, and formed it for a specific purpose. That purpose was to create a world and people it. The power of that thought is continually present moulding all life, in order that nature may work in complete harmony with the expressed purpose of the mind that created it. The ultimate for which men labor and struggle is to develop spiritual powers, so that they may rise above the control of the planetary mind and be superior to the thought of generation expressed in it. As long as the mundane mind thinks through man and thus dominates him



absolutely, he is little superior to the animals; he is not a free agent, but is governed by forces over which he has no control. He possesses only animal instinct, and is incapable of forming correct, orderly thought; for is it possible to be capable of orderly intellection when ones thoughts have not been created by himself, but have been formed by a mind outside of his organism?

The mundane mind, falsely called the astral, being a vast storehouse of formed thoughts, is accessible to all who are sufficiently sensitive to reach into it. We find, therefore, very many animal men and women posing before the world as highly developed and gifted spiritual beings. They, through planetary conditions, are very sensitive, and are therefore able to reach into this storehouse and gather the thoughts that are stored there. To hear them on the rostrum, an uninitiate would believe that they are endowed with spiritual gifts; while, in fact, they are but empty vessels through which the thoughts of others flow.

This is the power of inspiration or recalling, and is much to be desired by all; for by it we are able to re-collect the knowledge that the wise of all ages have gathered and formulated in thought. Being able to gather this knowledge, we can send it forth strengthened and endowed with added potency drawn from our own life qualities. This, however, is but the beginning of the ultimate for which we struggle. It is not the highest platform upon which the truly spiritual man will stand.

When man has gained true spiritual unfoldment, he will be able to penetrate beyond the mind of the mundane; he will be able to reach out into the heretofore unexplored realm of unformed thought, and to form from the qualities of that mind thoughts that only the sons of God can think. And so he will be able to express what has never before found its way to earth. He will build from these thoughts an organism transcending anything that earth has heretofore produced,—an organism wholly builded to serve the needs of the spiritual man, a body endowed with will power drawn from Yahveh himself. This divine will permits man to do and accomplish the designs of his Creator, which is to elevate upon a spiritual platform, not only individuals but races.

O mind! thou mighty, divine factor in moulding human life, will earth's children ever understand thy wonderful power? Thou most unknowable, most powerful, most subtle agent of the Creator, who can fathom thy mysterious workings? Will we ever know from whence thou comest, or what thou art? Is there no means whereby we may touch, sense, or handle thee? Is it within the province of thy learning, men of science, to demonstrate that such a thing exists? You, who have labored long and patiently in the laboratory, can you not throw some light upon this subject which is of such vital import to the human race? Can you harness it and make it obedient to your desires? Alas! no; for to understand mind, one must have a spiritual perception. To realize it in its fullness, would be to understand God, to have access to all knowledge and power.

Lightly we speak of intellect and mind, and point with pride to our statesmen and scientists, and hold in worshipful reverence those who have the power to sway principalities and rule nations. The greatest statesman who is on earth to-day, the most learned scientist and most profound thinker, is but a babe compared to those souls who rule by and through the power of mind. As yet our most learned professors and deepest scientific thinkers have not doffed the swaddling clothes of ignorance; they still sleep on mother nature's bosom, helpless and unable to grasp intelligently the power of mind that commands and is obeyed.

No one can comprehend mind, or can realize that such a realm exists until he has passed beyond the power of evolution. No one can enter the realm of mind, or gain access to the more subtle agencies of nature until he rises to the apex of soul unfoldment where evolution and involution meet. That is to say: evolution carries all creation from a lower to a higher state of existence; involution carries spirit from a higher to a lower state. It causes spirit to descend through matter, while evolution causes spirit to ascend through matter to spirit. The involutionary forces can be compared to everflowing currents that run through the great ocean of the mundane mind, carrying in their flow germs of spiritual life. Many of these germs have never been limited by being ensphered by thought, and are unrestrained only in so far as

they obey the universal mind that controls these forces. These evolutionary currents carry these unensphered germs along in their onward flow until they find embodiment in the center of a thought, which thought is substance composed of the life-essence of the one that sent it forth,—willed it into being. When the germ has been ensphered by the creative thought, it becomes limited or separated from the great ocean of unlimited spirit. The power of the creative thought crystalized it, as it were, and builded for it a material covering. This material covering is its physical body, which is thought crystalized. To ensphere does not change the spiritual germ; but, when it becomes ensphered, its action is limited, and it at once begins to struggle upward toward the source from which it originally came. It is now controlled wholly by the evolutionary currents which carry it upward, until, through generations of re-birth, it lies at the center of a human, spiritually developed soul.

When the spirit germ has become the center of a spiritual man or woman, the forces of evolution and involution meet, forming a circle which is constantly flowing downward and upward. When man reaches the apex of this circle, he is ready for the new birth. He has gained experience and soul powers that enable him to control and use the mind powers that make him like unto his Creator. If he should refuse to do this, he will at once be caught in the descending current and be carried downward until the soul disintegrates; the former experiences all lost, and the ego is once more compelled to find expression through the lowest forms of animal or perhaps vegetable existence.

"The soul that sinneth it shall die." These words were spoken by one who knew whereof he spoke; and therefore it behooves all who feel that they have developed to where they can use the mind powers and live from the intellect, to be no longer animals, but to step from under the control of generation, the animal power that to-day rules man.

There are many such in the world,—men and women who have through evolutionary development reached this period of their soul's unfoldment. They find themselves in a world, surrounded by friends and acquaintances, yet strangers in a

strange land. Their loves and desires are unlike those of their associates; and they feel that there is something higher and nobler to live for than the gratification of the senses.

To this class we appeal. To those strangers in a world of friends, these thoughts are sent forth with a silent prayer that they may have the wisdom to understand what is best for them to do; that they may earnestly try to develop the spirit of true devotion, which, if persistently carried on, will bring them very close to God,—so close, indeed, that they will know the Father's will and be in a condition to be led into a haven of rest and sunshine. If you once start on the road that leads to a spiritual consciousness, and have determined to follow the leadings of the spirit, having turned your face from the world and determined to find truth, loiter not by the way-side; for, if you do, you may perchance be beguiled into playing with the apparently beautiful blossoms that man's idealized, perverted senses have planted in your path to deceive and mislead. Beware of these chimeras; their colors may appear most beautiful, their fragrance most alluring. Remember this: beautiful though they may appear, cunningly hidden beneath each blossom is a serpent's sting,—a sting that has brought into the world untold misery and sorrow. If you should escape this sting, the deadly seductive aroma of these flowers will destroy the growth of the soul, and will bring to you death instead of eternal life, the greatest of all boons that God, the Father, has vouchsafed to man, the son.

If we would force ourselves through the realm of superstition and materialism, and enter the realm of mind, we must put our whole trust in God,—confiding, trusting, even as little children. We are conscious that before we can enter this wisdom-realm, we must, through sorrow and pain, pierce the black clouds of ignorance which for ages have been gathering about our earth, shrouding her in a night of sorrow and sin. But, thank God, the night is almost past, a new cycle of time has come to earth. Even now the glad hosannas of the angel world can be heard; and the breaking of the new and brighter day is even now tingling the eastern sky with light, a sure token that the goddess of wisdom is bringing to earth happiness and peace.

## EXTRACTS FROM A PRIVATE LETTER.

BY T. C. J.

We take the liberty of publishing the following portion of a private letter.—Ed.

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In my own circle, things were usually measured by dollars and cents, and mother wit the guide men usually followed; and so in bitterest agony have I often pleaded that the inner voice, which at rare intervals spoke with such distinctness, might remain with me as an abiding guide. Sometimes it seemed to me that these wrestlings were simply the agonizings of the soul when it sought to express itself more fully; for they were ever followed by seasons of such rare spiritual exaltation, that I have, in some instances, wondered if the earthen vessel could carry an added grain of the heavenly transport. These were not times of mere mental illumination, although this illumination always accompanied them. They were rather times in which there was such a divine inflowing as practically to paralyze the lower nature, one of these experiences, indeed, resulting in a sickness of many week's duration. As may be supposed, these were always times of the most intense mental appreciation,—times when life was transfigured and God was everything and everywhere. In order that you may understand just what I mean, I append a short sketch of the circumstances, when I was in the South Pacific, out of which the experience to which I more particularly refer grew.

### SAMOA.

Who could describe these mornings? Touched as with a fairy wand, they crept from out the night and with shafts of gilded light pierced the banks of clouds that with sombre drapery fringed the horizon, and in gorgeous color transformed the ocean and bedecked the sky. They were a ceaseless revelation of beauty and of peace. As the memory lingers on the recollection of them, words seem valueless. They fill the entire sphere of thought, and touch and pulsate through every nerve that finds a correspondence in the memory or the imagination.

I still think of one of these experiences that fairly represented many of its kind, although words seem to be a weak instrument by means of which to convey any suitable impression of them, and almost fail me in their expression. The season was that usually described as the enjoyable time of the year. The trade winds had set in, and the atmosphere was sweet and pleasant as the land breeze wafted to us, in the evening, the perfume from

ten thousand odoriferous trees and shrubs that clothed the shapely hills and ample valleys; or the sea breeze, in the morning, the healthful ozone from the Pacific that lay spread in illimitable blue in front of my room door.

I lay awake at that early hour when the dawn first breaks on the horizon. The atmosphere was so still that the surge of the waters on the barrier reef, two miles distant, could be heard as distinctly as if only a few feet removed; while the light, that exquisite shimmering thing of beauty, possible in its richest form only in an absolutely still and pure atmosphere, began to creep out of the east. The light was no describable color; it was, of course, prismatic, but beautiful beyond any idea communicable to the mind by the prism; as sweet to the sight as divinest melody to the ear. It crept from out the night, and with gilded shafts pierced and threw into fantastic shapes the banks of clouds that fringed the horizon, and painted in gorgeous colors the sea and sky. It spread like a soft zephyr over the ocean, and flickered and played in increasing strength until ocean and sky were bathed in purple and gold; and, lo, a sound as of the voices of the blessed, sweet as the light, and melodious to the ear as the gorgeous beauty that transfigured the sky and ocean was to the eye. It seemed in vision—the sounds rose and fell like the almost imperceptible pulsation of the tide that rippling to the shore acted as a sub bass to the harmony.

Now in sweet solo it thrilled and awed as it vibrated in silvery resonance on the morning air; and, again, in chorons full voiced and sonorous, it gave added joy as it filled the atmosphere with its jubilation; and chorus and solo hushed into awful ecstasy the life that drank in its beauty, as it played in gentle dalliance with the light, or died away in softest whispers as if a choir of angels heralded the opening day. Like the light, the sounds came from afar, and with crescendo and diminuendo floated over the surface of the transfigured ocean, gathering volume as they came, and lifting and carrying me on the tide of their joy until in an ecstasy of delight I rose to seek the source of the heavenly sounds.

Still in the distance, but travelling with speedy stroke, was a large canoe filled with natives who paddled as they sang. One powerful but pure and beautiful voice, led the song, and, from its timbre enabled me to judge its possessor to be a woman, and the one in the bow, who beat time with her paddle. Tall apparently, and with her long hair floating in perfect abandon about her classic form, her movement was in easy accord with the melody. The music, like all Aryan music, was antiphonal,—question and answer,—and the light, opalescent and beautiful. The rippling of the tide, the stroke of the paddle, and the undulations of the surf made a memory that is strong enough, even at this writing, in quiet moments almost to reproduce that experience when life seemed to be transfigured, and the common-places to occupy some higher plane, and the very atmosphere to

be saturated with the quintessence of a richer life that unfolded itself under that hallowing influence, when a larger knowledge seemed to have blossomed; and through a purer medium, removed from the mists that envelope our sphere, dawned possibilities of fruition that floated almost tangibly through the air that morning.

Till the measureless joy and the golden peace  
And the crimson sunlight blended;  
And we drifted, drifted into the peace,—  
Drifted into the sunlit fleece,  
Into the depths where currents cease,  
And storm and pain were ended.

The above is the experience of a devout Christian who was so fortunate as to have fall into his hands a book entitled "The Curse of Manhood," which taught the conservation of the life generated by the body, and set forth graphically the curse of sensual gratification. He had lived in the regeneration until the new life which nature provides was, like that of the virgin, sparkling and pure, responding to all the beauties and excellencies of an earthly and heavenly existence. The failure of the physical, under such experiences, was owing to the fact that he had never had education in the methods of controlling, guiding, directing, and bringing into service the new forces that were springing within him. He, like thousands of others in the church, was in the purity of the innocence of the babe in its mother's arms; but the time has arrived, as it will to all who live the true life, when the Divine Mother will set him upon his own feet (understanding), and his Father will say, "My son, go work in my vineyard to-day. Behold, the harvest is great, and the laborers are few." Then will he, like all of God's obedient children, begin to realize the hardships and pain of laborious service for a sin-cursed and most rebellious people. He must then learn that he can draw no more of the sweet milk from the breast of the Divine Mother, but will have to take the strong meat of knowledge and understanding, and go and work as a son in his own and his Father's vineyard, and like the Nazarene, rejoice only in the ability to help and save his people from their sins. Like him, become "a man of sorrow and acquainted with grief." But, thanks to God's great

wisdom, this sorrow being only of the flesh and of the physical intellect, if he lives from the soul consciousness in the Spirit, there will be a peace and joy within that is like a river starting from the bubbling spring of his present experience, and growing more and more, deeper and broader, until it reaches the shoreless ocean of the Infinite Life. God, by his angels, is leading his precious jewels in all the churches and out of them, including the Roman Catholic Church, and will in the near future call out the hundred and forty and four thousand souls from the corrupt body of humanity, to build of them his Holy Temple, that is to stand for "the age of ages," and will make them the nuclei, the center, around which will be gathered "the new heaven and new earth wherein dwelleth righteousness."

Christian brethren and sisters, pray with greater zeal and earnestness than ever, "Let thy kingdom come. Thy will be done on earth, as it is (done) in heaven;" for the time has come for this prayer to be answered. If you are earnest in your prayer, faithful in your life, and obedient to the guidance of the Holy Spirit, you will more speedily be called to work in that vineyard in a way of which you now little dream. Remember, dear ones, that it is the willing and obedient that eat the good of the land. "I am your fellow servant"—[ED.]

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The hope of truth grows stronger day by day;  
I hear the soul of man around me waking;  
Like a great sea, its frozen fetters breaking,  
And flinging up to heaven its sunlit spray,  
Tossing huge continents in scornful play,  
And crushing them, with din of grinding thunder.  
That makes old emptiness stare in wonder;  
And every hour new signs of promise tell,  
That the great soul shall once again be free,  
For high, and yet more high, the murmurs swell  
Of inward strife for truth and liberty.



## INTERNATIONAL S. S. LESSONS.

### THIRD QUARTER.—(Continued.)

#### LESSON V.—August 4.

The report of the Spies.—Numbers xiii. 17-20, 28-33.

It would appear to the casual reader that God was actually mistaken in the fidelity of his people: but not so; for God is never mistaken. He knows all things from the beginning and all that is to be. But, as the object in the mind of God in creating man was to make him a son and give him the dominion over the earth, it was, and even is still necessary that he should so deal with his people as to make them responsible for all of their own decisions and acts. In other words, in a way that will cause them to think, decide, and reap the full reward of their decisions. It is only by this means that knowledge is grown in us.

We read in verses 1 and 2 of this chapter that God instructed Moses to send out the heads of Israel, as he did, to spy out the land: and, of course, he knew the result; for God saw the land and the people, and the hearts of the spies. That they brought a truthful report of the land and of the people in it, there is no doubt; and when they said, we are not able to take the land because the people are stronger than we, it was true from the external and physical side of their judgment.

Wherein the evil report came was in their doubt of God's ability and willingness to go with them and to be their God as he had done, and to overcome for them all the great and mighty obstacles that appeared in their way.

We have seen in past lessons that the covenant which God made with Israel was based on his promise, sealed with his own great name (Yahveh), that he would be their strength and power like he had been in delivering them from the bondage in Egypt, and in supplying all their needs, as he had done up to that time. Even at the time of this account, the people were being fed every morning with the manna that God was providing for them, yet they lacked confidence in his word. Now, we all know how wounding it is to our own hearts to have one,

to whom we have been true and kind in all things, doubt our faithfulness and veracity. We know that we could do no more for one who obstinately takes his own course and refuses to believe that what we promise him will be fulfilled. Here was a people that not only had been delivered from the mightiest nation then known, but one great miracle after another had been performed in their sight, even to the wonderful demonstrations at the time of the giving of the law on Sinai,—so wonderful, we are told, that the people did fear and quake before the awful manifestation of God's presence. Yet they disbelieved God, and refused to obey his word and go up and possess the land.

Now that the time has come that God says he will make the new covenant with his people (Jer. XXXI.), and that he pleads with us as he pleaded with our "fathers in the wilderness of the land of Egypt" (Ezekiel xx. 36), will we do worse than our fathers; for to disbelieve God now, in this enlightened age, after Christianity has placed us where we stand, and after we have had so many personal experiences, would be certainly worse than did our fathers.

To allow social position, moneyed interests, or the popular opinion of those around us to bias us and to cause us to refuse to obey the guidance of the Spirit, would bring us directly under the curse referred to in Jer. VII. 26-28.

"Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

"Therefore thou shalt speak all these words unto them; but they will not hearken unto thee: thou shalt also call unto them; but they will not answer thee.

"But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth."

There is no one thing that has so strong a hold upon God's people of to-day as doubt, which produces fear lest the spirit lead them to do something that would disturb their present surroundings and bring upon them the reproach of their associates. As a rule they are actually afraid to hear or read anything except that which is generally accepted as true, and has been so accepted from the time of the dark ages. But remember, you can have no part in God's covenant unless you obey his voice indeed, regardless of everything else in the world.

If you can thus covenant with God, and promise from the soul that you will obey his voice in all things, then will the

Lord send the promised spirit of truth which will lead you into all truth, and even show you things to come. In this there is perfect safety. But if you choose your own way, as did Israel, and either violate your covenant or refuse to make it, then will you be left to yourself to meet the fullness of the consequence of your own acts. Then, ask yourself the question, Can I afford to be without God, his Spirit, and its guidance in this time when the stormclouds are rapidly gathering over the world? for, remember, God says, "*Like* as I pleaded with your fathers, so will I plead with you." The people of Israel, because of their disbelief in God, preferring rather to trust their leaders and teachers, who were the spies, were left to spend the remainder of their days wandering in the wilderness of Sin. But God's purpose was not thwarted; for their children entered in and possessed the land.

The words of Jesus to the established church of his time are equally applicable to you: "Say not within yourselves, We have Abraham to our father; for verily I say unto you, God is able of these stones to raise up children unto Abraham;" that is, children in whom his promises will be fulfilled. Now the form has changed: Say not within yourselves, we have a beautiful organization, that is doing so much good in the world, excellent teachers, who are well educated and zealous, and it is enough for us to follow them. So said Israel in the wilderness of Sin; and so said Israel when the Christ was among them.

But the word is "If you obey my voice indeed." It comes now to every individual soul: for God said by his prophet Jeremiah (III. 14, 15):

"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

You must bear in mind that these prophecies were all in answer to the prayer of the holy prophets, "Let thy kingdom come;" and these words were especially intended for you who live in the time when God will establish his kingdom on earth.

The Bible chronology, as it appears in the marginal reading of our Bible, was computed by a Roman Catholic monk many years ago; and it is evident to one who will examine closely the books of Exodus and of Numbers, that he made a mistake in the dates given. According to his account, the sending out

of the spies was one year after the giving of the law from Sinai; yet by reading the subjects considered from the beginning of Numbers, it is evident that the whole book is made up of what occurred some time after this event and was at least three years after the coming out of Egypt; for what transpired in that time could scarcely have taken place in one or two years.

#### LESSON VI.—August 11.

The Brazen Serpent.—Numbers **xxi.** 4-9.

The lesson for the day being the brazen serpent, if we write upon the subject as upon other lessons, we would have to do as the author of these International Lessons has done, talk much about other things and say very little of the text under consideration. The text itself is of such deep, occult signification, that it would be impossible, in the space allotted to us in these lessons to give an understanding of its true meaning. And, again, it would be like teaching Algebra to a child who is just beginning to learn the rudiments of mathematics. The general opinion that the brazen serpent upon the pole is a symbol of Christ upon the cross is correct. As a stepping stone to, or as a foundation of an understanding of this great mystery, of this signification, read article The Coming Messiah, page 124, Vol. IV. Revised Esoteric.

To look at a thing is to turn ones face toward it, which is a manner of speech among the ancients indicating coming into harmony with, going toward, or the opposite. God said to the prophet, "I will set my face *against* that man etc." Again James said "Whoso looketh into the perfect law of liberty." To look is used synonymously with an understanding of, and obedience to. Now, the looking upon the brazen serpent was looking toward the ultimate in the purpose of God, which was to save mankind, through obedience to his law, from all the consequences of sin which began with the transgression of Adam in Eden. True it is that "no prophecy is of any private interpretation." II Peter i. 20; but the apostle spoke of the mystery of godliness. All things are a mystery to us until we are capable of comprehending them; and the symbolism of the brazen serpent must remain such until his people, through a love of the knowledge of the truth, study and think, and so develop sufficient mind power to grasp and utilize the deeper mysteries of the kingdom of God.

It seems to us a deception of the adversary, or else indolence on the part of Christian people, that causes them to say, when spoken to concerning a comprehension of the mysteries of the Bible, "Oh! we understand all that is essential to salvation. All that was necessary for Israel to understand was to look at the serpent, and the bite was healed." But we ask you, is it in harmony with God's present dispensation that one make a serpent of brass, place it upon a pole, so that when you feel the pangs of sin you can turn and look upon it with your physical eyes? You will all unite with me in saying, "Certainly not." Then, why did he so heal them? Simply because God deals with his people according to their ability to receive and understand; and we must remember that he was then dealing with a people as low down in the scale of unfoldment, and probably more ignorant, than the African slaves when they were freed from their bondage in America. As they had not the opportunity to know, they were justified when they had done the best they could; and we are justified on the same grounds.

It will be remembered that Jesus said to Israel, "If I had not come and spoken unto them, they had not had sin: but, now they have no cloak (covering) for their sin." John xv. 22. His saying that they would have had no sin implies that they were doing the best they could with the light they had: but when he came bringing a greater light, then was their sin a rejected opportunity "to know the truth." The same condemnation rests upon all those who indolently say, "We can understand enough for salvation." All such will awaken in the morning to find that they, like the Jews, have rejected the salvation that was in their reach; for God said by the prophet, "Because thou hast rejected knowledge, I also will reject thee."

While God was dealing with that ignorant people, Israel, it was necessary to appeal to them through their physical senses, exciting their wonder and admiration, and intimidating them through fear: for their animal sensibilities were all that could be approached. But how is it with you now, after the lapse of 3386 years of abundant and growing opportunities to know the truth, such as no other nations have ever had; for we have convincing proof that the Christian world are the literal descendents of Abraham; and, in every branch of knowledge, as well as mental and spiritual development, they are the most advanced people of the planet. When Jesus said, "Ye

shall know the truth, and the truth shall make you free," he looked down through time to the period when they would be capable of grasping the whole truth; and as none are justified until they have done the best and all that they can, your justification will cease on the reading of such thoughts as these.

But God is loving and merciful; and all that is requisite on your part is the desire to know his will and do it, even though the doing leads you to go contrary to all your former teachings and the opinions of your present teachers. If you, like Israel, follow your leaders, as in her case they spied out the land and brought in a report contrary to the will of God, so you may find that with you they are doing the same. Follow your leaders as long as they lead in harmony with the guidance of the Spirit of God to your own soul; but follow the guidance of the Spirit, even though it leads you, as it did Abraham away from your native land, from your former religion and teachers, and from every thing that you have before accounted sacred and dear. Faith in God and obedience to the guidance of the Spirit were "accounted to him for righteousness;" and so it will be with you.

#### LESSON VII.—August 18.

The New Home in Canaan.—Deuteronomy vi. 3-15.

This lesson breathes a spirit of the most profound Christian zeal. It really pictures the requirements of all those who have entered into that everlasting covenant and wish to enjoy all its benefits. It is, in fact, the embodiment of the spirit and power of the entire covenant that God made with Israel, called the commandments; for if one trust in God absolutely for all things that are desirable, he must keep it ever in his mind, and live in it in his thought, feeling, desires, intelligence, and understanding. As the Psalmist said:

"His delight is in the law of Yahveh; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psalms 1, 2, 3.

How many members of the Christian Church have found these words verified to them? I fear, very few.

How many times we have been told that it is impossible to do business in the world to-day and be strictly honest and

truthful. What a commentary on man's faith in God! Isaiah (XXVI. 3) says:

"Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."

The reason is here given for being kept in perfect peace; namely, "because he trusteth in thee." In other words, he has made the covenant with God in earnest; he is not trusting in gold or silver, or the work of his own hands, in friends or position. He has no other God (power) but Yahveh, the God of the universe. And one who had thus entered into covenant, faithfully keeping it, always following the voice of the Spirit, will enjoy the fullness of all that God has promised to his Israel.

In talking with the most devout Christians of the present day, one might reasonably feel that faith has departed from the earth; for where are they who wholly trust in God in everything, and believe God's word sufficiently to follow the guidance of his Spirit regardless of every other consideration on earth or among men. We do sometimes hear expressions of that confiding faith; but it seems to be exclusively among those who, through disobedience, have been brought to where they have nothing but that left. Under such circumstances, even though the trust be genuine, it seems as though there is little merit. The people do not realize how fully they are trusting in the gods of gold and silver. The words, "Hear, O Israel; Yahveh, our God, is one Yahveh," bars out all trust or confidence in any thing or any one else in the world.

If the Christian would take under consideration the thoughts expressed by the devout Israelite, who writes these words either upon the door or upon a parchment and fastens it upon the door post, and devoutly touches them with his hand as he passes out to the struggle for life, and prays the Lord to preserve his going out and his coming in, would it not place him in a mental condition expressive to his consciousness of devout trust? Now, it is our duty as Christians to believe every one to be true and genuine until we know them to be the opposite, therefore we must give the people of Judah, as we now call them, credit for commending to God's hands their life, hopes, and business interests as they go out to attend to their secular affairs. And may it not be possible that this is the reason of Judah's success and prosperity in the line of her desires, which are so much beyond that of all other people?

This implies, at least, that she takes Yahveh as her God.

Let Christian men and women try this perfect consecration, humbly committing to God's care and guidance all their interests in every direction. At the same time using all the abilities that they possess in pursuit of their desired ends,—God does nothing for us that we can do for ourselves,—and we think they will find the truth of the Psalmists words, "Whatsoever he doeth *shall* prosper." This condition of mind would establish the kingdom of God on earth; for it is readily seen that by this attitude you commit all to the guidance of the mind of God. Work diligently with mind and body as a faithful servant, doing the best you know and leaving the result to God. You see this condition would be one wherein the Spirit of God could guide and govern every act. Thus his will might be done on earth as it is done in heaven, if Christians would only believe God and keep his covenant.

It is a sad thing to hear expressions from ministers and teachers which lead to a weakening of men's confidence in God. They say that it is not good to be too zealous, and we have actually heard them say that God does not interfere—that is, have any thing to do—with the business affairs of life, thus leading his people away from his covenant. And does it not cause them to actually work against the very things for which they are taught to pray; namely, "Let thy kingdom come, and thy will be done on earth." No: there is no half way living a Christian life. Men and women need not so expect the great salvation for which they hope: for God's words in his covenant are very emphatic and unmistakable, that he will have all or nothing. He says in the very first utterance of his requirement from you, Thou shall have no other God or power in which to trust but me.

But many say, "Oh! that relates to spiritual things." Examine the Scriptures from the history of this covenant throughout the prophecies, and even the words of Jesus; for he united with all when he said:

"Truly I say unto you There is no man that hath left houses, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

"Who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke xviii. 29, 30.

Now, if you have been led to believe by those who assume to teach you that all these promises and the covenant of the Old



Testament Scriptures passed away with the nationality of Israel, then we ask, Will you believe what Jesus said in the verses above quoted? If you cannot believe that with all your heart and all your mind, then do you believe in the Lord Jesus Christ, and do you expect salvation?

Oh how many disappointed souls there will be when they awaken in the morning of the resurrection! We fear the numbers will be much greater than is generally believed who will say in that day, "Lord have we not prophesied in thy name, and in thy name done many wonderful works." But he will say unto them, Depart from me, ye workers of iniquity, for I never knew you. And will he not also say to them, as did God by the prophets, you have trusted in the gods of gold and silver, in houses and lands, and the approval of your fellow man: go to them let them save you; for I have never known you.

Truly it is a great thing to be a Christian. It means to be like Christ, who said in that memorable prayer to his Father, I do always the things that please thee. We have seen the devotion of the Israelite, how he commits all his interests into the keeping of God as he goes out and comes in. Read carefully the devotion that is expressed in the text of this lesson, and ask yourself, Am I as devout as the requirements of this lesson imply? And then listen to the words of the Nazarene upon this subject. He says of the scribes and the Pharisees:

"If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John xv. 22.

This emphatically implies that some of them, at least, were keeping this covenant wholly in the letter. Are you doing that well? Listen again to the words of your master:

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Matt. v. 20.

#### LESSON VIII.—August 25.

Crossing the Jordan.—Joshua III. 5-17.

The crossing of Jordan we accept, in common with all Christians, as a symbol of the passing from death unto life. All the teachings of Christ were doctrines of life, as were also those of the apostles; and the center of all Christian doctrine is "as

in Adam all die, even so in Christ shall all be made alive." The only point of inquiry in this matter is as to how they died in Adam, if that is a question; and we do not see how it can be one to an intelligent, thinking man or woman who reads Genesis III. 17-19. God says emphatically in verse 19, "In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shalt return." Now, how one can call this symbolic language is a mystery. It seems very real to us, at least when we realize the struggle to obtain bread to eat; and it also seems very literal when the body of a dear friend is committed to the dust, and we hear the minister say over the coffin, "Dust to dust, and ashes to ashes" as he sprinkles dust upon the lid.

If "natural," or physical death came by Adam, then through Christ comes natural, or physical life. The sin of Adam was the transgression of the law of God. The ark which the priests carried into the Jordan contained God's law, which was unbroken within it; and when the priests, the ministers of God, bare in their own body (life and character) the unbroken law of God, even the waters of death will roll back before them, and they will enter the land of Canaan, their promised inheritance, without those waters overflowing them; that is, without the dust of the physical body returning to its dust. To all such will be fulfilled the words of the Psalmist (xvi. 10, 11):

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption.

"Thou wilt show me the path of life."

This ark was a symbol of the perfected man, in whom the words of God by Jeremiah (xxx. 31) will be fulfilled:

"Behold, behold, the days come, saith Yahveh, that I will make a new covenant with the house of Israel;"

And, as we have seen in a former lesson, this new covenant is simply the old one put into our inward parts and written upon our hearts (love, affection).

But the law of God was not all that was in this ark; for in it was Aaron's rod that budded, in token or designation of God's chosen leader or king over Israel. It must be remembered that that rod, whilst it was the insignia of government, and also of his choice of Joshua as leader or king, was not carried by Joshua in his hand, nor did he keep it in his own possession, but in obedience to the word of God, he placed it in the ark as a symbol that it did not belong to him in perpetual

right, but to him in whose heart that law eventually would be written.

There was also in the ark a pot containing manna, the bread that God had rained from heaven to feed his Israel. Jesus said concerning that bread (John VI. 32, 33):

"Verily, verily, I say unto you. Moses gave you not that bread from heaven; my Father giveth you the true bread from heaven.

"For the bread of God is he that cometh down from heaven, and giveth life to the world."

Herein we find unquestionably epitomized the entirety of Christianity, and that which will ultimate in the words of his angel to his servant John:

"And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 10.

For in connection with his holy covenant are the fruits of the tree of life that was in Eden and the rod of kingly dominion; and wherever and whenever the principles embodied in the symbolism of the contents of that ark are embodied in an individual life, death will have no more power over him; for as its dark waters touch the soles of his feet, they will roll back as if affrighted at his presence. As Paul said of our Lord Jesus:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. II. 14.

Surely if we follow our prototype, then will we be enabled to exclaim with the apostle, "O death, where is thy sting? O grave, where is thy victory?" Not, as is ordinarily believed, after death has done its worst by killing the body,—as it has done with all men until the present time,—we, the living soul, may soar away to the paradise of God; for all that death has ever done is to return the dust to its dust again. God, in this act of rolling back the waters of the Jordan, demonstrated to even the physical senses of his people that he would indeed keep his part of the covenant and be their God, power.

A misconception of the position of God's ministers toward his people might arise from the statement of the author of these lessons that "ministers and teachers are to lead, not follow." That doctrine has kept the people in ignorance of the true spirit and teachings of God up to the present time. In verse 3 of the text of this lesson it is said, "When ye see the ark of the covenant of Yahveh your God, and the priests and Levites bearing it, then ye shall remove from your place and go after it." Go after it, not the priests. Follow the law of God wher-

ever it leads; and if the priests lead in righteousness in view of that law, then follow them in so far as they are more perfect than you; but bear in mind that it is the law of God that must lead, not man. Joshua made a special point of this by command of God in verse 11: "Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." He does not even mention the priests in this connection; therefore it is clear that the emphasis is upon the following of, and obedience to God's law, and no man or class of men. The prophet said, "Cursed is the man that trusteth in man or maketh flesh his arm."

Before the time that education became general, it was necessary to have priests and scribes who could read and write the law, and teach it to the people; but we have now come to a time in which the people can not only read and write, but have access to history, books of reference, so that they have the opportunity of knowing the law perfectly for themselves, therefore the responsibility of knowing the truth rests upon them. If they follow any one blindly and go astray, they only must pay the penalty. We repeat, because of its great necessity, that the time has come that every individual should make that covenant with God personally, and consecrate himself without reserve to him, following the guidance of the Spirit in all things. But the Spirit of God will not guide you unless you have taken a position to follow that guidance, all men to the contrary.

How many there are in the churches who have virtually made this covenant, and have had revelations from the Spirit of Truth which contradicted some of the theories commonly held by their teachers and leaders; and because the truths given them were not commonly accepted, they have feared to believe; thus they have chosen to follow man rather than God. There is an actual fear on the part of the people to follow the guidance of the Spirit. The Apostle said, "As many as are led by the Spirit of God they are the sons of God;" and may we not reasonably say, and none others. We have a loving, faithful Father, who will lead us into all truth, if we will but obediently follow. May the spirit of Truth illuminate your intellect and lead you into the way of perfect righteousness.

## THE POWER OF THOUGHT.

BY ANNA VAN DER ZEE LEE, PD. M.

The words which form, as it were, the text of this discourse, met my eye in a paper, which was handed me in the street not long since. "The evil we most abhor generally espies us afar off, chases us tirelessly, crouches at our feet, grimacing triumphantly at our impotence to escape its loathsome clutches."

That this is so, is, I anticipate, but another demonstration of a law but too little understood, which ceaselessly governs all our thoughts, and causes them each to become, as it were, our Nemesis, ready to pursue us remorselessly to the end. Thought has far more power than we are apt to credit it with. All thought, whether good or bad, has a tendency that may, perhaps, be best expressed by borrowing a chemical term, which causes it to seek its affinity. All essentially evil thoughts assail us from without. If we refuse them entrance to our minds, resolutely refusing to harbor them, by that very act we set in motion a train of good thought which shall neutralize the evil thought. Scientists are beginning to notice that crime has its seasons, that it is epidemic. This is readily accounted for when we understand, that when there is a preponderance of evil thought in the universe, it swoops down upon those of weak individuality, captures the illy-defended citadels of their minds, and carries them along with irresistible force from a state of neutrality to one of active crime.

Each thought carries within itself the potentiality either for active good, or active evil; and an aggregation of evil thoughts thus becomes a powerful instrument for evil. The thoughts which are generated outside the human mind are powerless, unless they can find their affinity in the half-formed thought, the unrestrained wish, the uncombated desire, of an intelligent being. The evil we least desire being at times a subject of our thought, that thought becomes a means of propagating the very evil that we dread. That which it most dreads, the human

mind has a morbid tendency to dwell upon; and as each thought but forms the food on which the vast elemental feeds,—which yet shall prove the undoing of him who feeds it,—so we also have it in our power to “overcome evil with good.” The key to the situation lies in the following sentence: “Harbor no evil thoughts.”

If those elementary, malevolent emanations,—whose main means of harming the human race is by injecting into their minds evil thoughts, which propelled by the will of an intelligent being are capable of working such vast harm,—succeed in their purpose of finding lodgment within the brain for this evil progeny, intelligently set in motion those good thoughts, that have also the power inherent in them of blending with all the exalted and noble thought of the universe, and not only will your own mind be purified, but the entire universe will be the better for your contribution to the good thought of the world. Not only does an evil thought leave its impress upon the mind if received and harbored there, but it also receives by such friendly treatment the impetus which renders it fruitful of harm to the human race.

Nothing is lost. The veriest thought yielded to in the secret recesses of our own chambers has its effect upon some soul, no matter how far removed. Some soul, mayhap, in its death-agony, about to yield to the incessant clamor of the evil principles, has been caught, as it were, on the very verge of the precipice, by some high and noble thought of ours. Or again, some hand, raised in murderous hate against a fellow-being, had not descended, if the thought of anger had not found welcome lodgment in *our* breast.

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O then, fair Truth, for thee alone I seek.  
Friend to the wise, supporter to the weak;  
From thee we learn what'er is right and just.  
Creeds to reject, professions to distrust,  
Forms to despise, pretensions to deride.  
And, following thee, to follow naught beside.

CRABBE.

## THE UPWARD CLIMB.

Body of mine our upward climb  
Must be begun :  
Too long we've lingered in the vale,  
We must not wait till setting sun.  
Though sweet the flowers and cool the shade,  
We must not stay—  
Our upward climb awaiteth us,  
And so let us away, away !

What ! Do you pause and hesitate ?  
The path is clear :  
Come, courage take, no coward be,  
And upward start without one fear !

Body of mine, our upward climb  
Has just begun :  
Although we lingered in the vale  
We'll reach our home ere setting sun.  
Why do you weep, you foolish eyes ?  
Because that stone  
Obstructs your way ? because no hand  
Removes it ? You must climb alone ?  
And do you sob and tremble so,  
You, weakling heart.  
Because no love calls out to you ?  
Because of earth you have no part ?

What is this love, what is this home  
For which you yearn ?  
On the mountain-top your true home is,  
Your Father's love you soon will learn.

\* \* \* \* \*  
Come, let us sing, as on we go.  
Our happiest song—  
'Twill help our comrades on their way,  
'Twill make our journey seem less long.

Body of mine, our upward climb  
Is nearly done !  
We're almost to our resting-place—  
Behold ! There is our setting sun !

## BOOK REVIEWS.

*The Magazine of Poetry*, established in 1889 by Charles Wells Moulton, with the May issue passes into the hands of The Peter Paul Book Company of Buffalo, well and favorably known throughout the country as enterprising publishers. The magazine will immediately be enlarged and many new features introduced. In future it will not be devoted exclusively to poetry as heretofore, although that department will be retained in full. A sub-title of *Literary Review* has been adopted explanatory of the new departments which include "Personal Literary Sketches," "Literary Notes," "Book Reviews," a series of bibliographies beginning with "A Bibliography of the History of Music," to be followed by "A Bibliography of the History and Occupations of Women, Including Suffrage," and others. The magazine will remain exclusively literary and original in its entire make-up.

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## EDITORIAL.

Many who have followed us in *THE ESOTERIC*, especially in the Bible Reviews, may have gotten the idea that we have a special prejudice against the Roman Catholic church as a people, but such is not the case. We know that there are a people in that church, as well as in all churches, who will make the covenant of self dedication to God, and will be led out by the Spirit from every thing that binds them, and will be made members of the new heaven and the new earth that God is now establishing. The Spirit of God, by the hand of John, gave us that wonderful prophecy, the book of Revelation, in which the Spirit identified the people who should bring about the great calamities and destruction. Not a spiritual but a political body; and those who would condemn us for speaking as plainly as we have done in *THE ESOTERIC*, are not condemning us but the Spirit of God that gave the revelation. It would be very pleasant indeed if we could obey the voice of God and do our whole duty, and never say or do anything that would give offence: but our great prototype Jesus was required to speak many things that gave serious offence, which was the cause of his final crucifixion; and whoever holds the light to the world will inevitably reveal its dark deeds and bring upon himself the wrath of the people. It is generally argued that the people



are better now than in the time of Christ. It is true that the average man is better and wiser, but he has not outgrown this prejudice and vindictiveness and we believe that great numbers are worse than ever before in the history of the world, because culture and ages of development has given them the capacity to be so; and these will be the instruments through which the Revelation of the angel to John will be fulfilled.

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We had intended to begin this volume by commencing a series of delineations according to Solar Biology, of the characters of prominent men in certain secret orders having a large following, in order to give the students of that book object lessons in the use of the science. But we have been so crowded with work that we have had no time, hope however to begin next month. We choose the above named class of men because they are unknown to us, and so none can say that a knowledge of the persons had to do with the delineation. And, again, being prominent in a large organization, the truth of the delineation will be abundantly verified. Those who do not know the nature of Solar Biology may wonder why we fill with such matter the pages of a magazine whose objects are so high, and whose methods so purely devoted to the highest development of the race. We wish to stimulate the study of the science of Solar Biology. There is no one thing that narrows the intellect and retards the growth of the soul like a misunderstanding one of another, which arises wholly in the lack of ability to understand ourselves. One who studies human nature in the light of Solar Biology will find that their intellectual faculties have opened into a new world heretofore only faintly dreamed of.

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We now have Volumes I., II., III. and IV. of THE ESOTERIC revised and reprinted in two volumes, which are neatly bound and sell for \$2.00 per volume. This is a work that we have been anxious to have done, on account of so much worthless and even disgraceful material appearing in THE ESOTERIC during the time of our absence from Boston looking for a site for the Esoteric

Fraternity on this coast. We now feel that, hereafter, there will nothing appear in any of the volumes of THE ESOTERIC of which our friends need feel ashamed. We also have "The Narrow Way of Attainment" on sale, which we sell, bound in cloth, for \$1.00. Also "The Seven Creative Principles," which is a book that has met a demand in the minds of the people, and has had greater sale than any work ever published by the E. P. Co. Price \$1.50. The sixth edition of "Solar Biology" is now in print. Price \$5.00. The pamphlet called "What the People Say," is on sale at this office, Price, 15 cents.

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Several persons have written us that they are truly interested in THE ESOTERIC but have not the one dollar and fifty cents to send for their subscription, so we will make them this offer: Any person sending us three dollars and two NEW SUBSCRIBERS, we will (if they so state their object) send them the magazine for one year. But it must be two new subscribers.

To those living outside of the United States or Canada, the subscription price is one dollar and seventy five cents, therefore any such desiring to avail themselves of the above offer should send us three dollars and fifty cents.

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Having become well established at this place, we intend to close the Boston Office as it is no longer necessary. All communications and orders for Solar Biology, Seven Creative Principles, Narrow Way of Attainment, Practical Methods to Insure Success and The Esoteric-bound volumes and current issue—should be sent to Applegate, Cal., but all money orders should be drawn on Auburn, Cal.

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We take this occasion to thank our friends for the many good letters we have received. We feel that they form one of the most profitable parts of THE ESOTERIC, if not indeed *the* most profitable part. We hope our friends will continue to write out their experience, suggestive thoughts, etc., and send them in. Of course we reserve the right to discriminate as to what will be useful to our readers.

# THE ESOTERIC.

A Magazine of  
ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

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VOL. IX.

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JULY 22 to AUGUST 22.                      }

No. 2.

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## BIBLE REVIEWS.

NO. LIX.

"THE REVELATION OF ST. JOHN THE DIVINE."\*

PREFACE.

In a former Review we have seen that the angel has identified the people, or rather the organized body, who lead in this great drama of wickedness and destruction; and in our last Review we saw that they are to have dominion over all the earth for a short time. We think that there are many evidences that the experiences referred to in the preceding chapter are near at hand. In the midst of all the rejoicing in wealth, pomp, and power, and unparalleled success, comes the disaster described in the following chapter.

### CHAP. XVIII.

Verse 1: "And after these things I saw another angel come down from heaven, having great power: and the earth was lightened with his glory."

"After these things:" It will be seen in all the prophecies that dates are not used at all, simply the succession of events; therefore the words "after these things" imply following these occurrences, the next event. How long after is not stated; but from the fact that it is promised that a short work will be done, and also from the prophecy of Isaiah (xxviii. 19), we are forced to draw the conclusion that these events will follow each other with great rapidity. Isaiah says:

"From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report."

(Read the whole of chapter xxviii.)

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\* The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

It has often been remarked that we are in a time when everything goes with electric speed. The evolutionary process of nature is like a great fly-wheel set in motion, with just enough power to move it; but every revolution is made in less time than the former one, and as the velocity increases, the power increases until, finally, the velocity becomes so great that the centrifugal force will break it in shivers. So will it be with the civilized nations, if not with all the nations of the world. The velocity of the evolutionary process at the present time is so great that every part of the entire world is strained to the utmost capacity of the cohesive principle to hold it together. The final event is inevitably very near; and as soon as it begins, one event will follow another in such quick succession that it will be "a vexation only to understand the reports." Therefore we will say that when she obtains full and complete control of the earth, immediately another angel will come down from heaven having great power; that is, another messenger will be sent from God imbued with such great power that the earth will be "lightened with his glory." He will have power to make even the darkened population of the globe, who have given their power and strength unto the beast, to see their error; and when they do, they will fulfill the words, "These shall hate the whore, and shall eat her flesh, and burn her with fire." Rev. XVII. 16.

Verse 2: "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

"And he cried mightily with a strong voice:" As he is an angel of God, his voice is as the voice of God, not creating vibrations in the atmosphere and a great sound to the physical ear; but his words are formed in the cause world, and go forth to produce, to cause the things to be fulfilled which he utters. As he is a mighty angel, his might consists in his unfailing ability to bring about the things declared. His words are, "Babylon the great is fallen," and he repeats, "Is fallen." Repetition implies absolute certainty. We have seen in the former lesson that Babylon means the "gate of God:" and they who claim to hold the keys to that gate are the organized body that belongs to that center, though they may, and will be, scattered over the entire earth. Then will be fulfilled with

renewed vigor the words of Rev. xvi. 9, "And great Babylon came into remembrance before God."

As in antitypical history Babel. was the place where God came down and confused the tongues, and scattered the builders abroad through the earth, so here, again, when they think that they have the foundation of the tower laid that shall reach even to heaven, their success will be only the signal for the greatest failure and dire calamity. The light of this mighty angel will cause the hypocritical mask to fall from their faces, and each will discern in the other hideousness so great that they will appear to each other as devils, and their holy (?) center, "the hold of every foul spirit, and the cage of every unclean and hateful bird (spirit)."

Verse 3; "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

We have seen in a former Review that not only has she made all nations drink of the wine of her fornication through seeking her favor for the sake of power, but that the time will come when no man can buy or sell unless he receive the mark of the beast or the number of his name; therefore "the merchants of the earth are waxed rich through the abundance of her delicacies." By her united effort she will apparently produce great prosperity for a short time. She is now making an effort, through her Jesuitical body, to gather, compile, and utilize, all the scientific knowledge of the world, and is endeavoring to bring out through invention instrumentalities by which the greatest riches that the world has ever known will be possessed by her people: therefore the truth of the utterance, "The merchants of the earth are waxed rich."

It is not generally known, but we know it to be a fact, that the thought published in Volume II., of the Esoteric, namely, to gather the knowledge of the world, and put it in form of usefulness and invention as a part of the object of this work, has been taken up and is being most diligently worked out by that organization: and as they have the abundance of wealth, and the masses at their command, they will partially succeed—sufficiently to justify the above words; for they know well the

power of wealth and the facility it affords in the government of the minds and disposition of the people. This has furnished another reason for their efforts to crush this movement; and, through the image that is made of the beast, they have been most diligent in using the old power—popular opinion—turning its force against this movement to destroy it. They know that in it is the power to accomplish all that they essay, and intuitively feel that there are possibilities here beyond their capacity to estimate.

Verse 4: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The call to "come out of her, my people" will be a general one. We saw in Revelation VII. that there was a special gathering of the first ripe fruit of the earth, who form on earth the Holy City, the New Jerusalem, the Temple of God. We saw, too, that there was another gathering of an innumerable company of every kindred, tribe, and nation. It seems evident therefore that this call for God's people to come out of her is a call to those who have not received the mark, the number of his name, but who could not be bought by love of gain, fear of want, nor any of the inducements offered, but stood firm in their integrity. These are called out from her, so that they may not be partakers of her sins, nor receive of her plagues.

Verse 5: "For her sins have reached unto heaven, and God hath remembered her iniquities."

This verse simply expresses the idea that the time has come for her to receive justice from the hands of God.

Verse 6: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double."

When we think of the relentless persecution and the long list of evils committed against God's people by this body, and then hear the words, "Double unto her according to her works: the cup which she hath filled, fill to her double," it would seem impossible. When we think of the Inquisition of the middle ages, and of the Inquisition that will be in the near future, the inventions of torture, unprecedented intrigue, and crime committed against the people, we cannot conceive of the possibility of rewarding her double for all her deeds.

Verses 7, 8: 'How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart. I sit a queen, and am no widow, and shall see no sorrow.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

"Her plagues come in one day, etc.:" We believe Ezekiel (iv. 6) justifies our saying that in God's prophecies each day stands for a year. He says, "I have appointed each day for a year." The rest of these verses is very plain English, and needs no explanation.

Verses, 9-13: "And the king's of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

"Standing afar off for the fear of her torment, saying alas, Alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

"The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble,

"And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and bodies and souls of men."

We attempt no explanation of the above verses as they express the facts as plainly as words can give them. One point, however, is worthy of note; namely, the traffic in the souls of men. The members of this body claim to have the keys of heaven's gate, to open or shut to whom they will, and barter indulgences and absolution for whatever crimes the people may have committed, or may contemplate committing. Thus, for a price, they deal in the "bodies and souls of men." If there was no other means of identifying the organization of which the angel here speaks, this simple item—"the souls of men—" in the enumeration of the articles of traffic, without other comment, would be all-sufficient; for there is no other body of people or professed religionists who thus trade in the soul's obligation to its God. But, thank God, the time is approaching when there will be an end of this.

Verses 14-19 "And the fruits that thy soul lusted after are departed from thee, and thou shalt find them no more at all.

"The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

"And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

"For in one hour so great riches is come to nought. And every ship master, and all the company in ships, and sailors, and as many as trade by sea stood afar off. And cried when they saw the smoke of the burning, saying, What city is like unto this great city!

"And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

There are only two points in the above verses that need comment, in order to bring out more fully their force: first, the repetition on the part of the merchants and moneyed men of the words "Alas, alas, that great city!" There is now no city on the globe, nor will there be when that time arrives, whose fall would bring such conditions, such bewailing on the part of the merchants of the earth. It can be readily seen that when Rome holds the reins in her own hands, guiding and governing all the affairs of men, her sudden fall will leave all the earth in chaos. The second point is: the merchants and great men of the earth are made to say that "*in one hour* so great riches is come to nought." Now, the angel said that in one day all these calamities should come: and, according to Ezekiel, we say one year, which would seem an exceedingly short time to bring such a wonderful revolution; but the men of earth who count time as we do exclaim, "In one hour is she made desolate." Thus justifying what we have before said in regard to the rapidity of these events.

Verse 20: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."

The question may arise in some minds, Will the rejoicing arise in the vengeance that is heaped upon her, or because of the freedom that God's people will enjoy from the constant menace that she has been to them, and because the earth is cleansed from such corruption?

Verse 21: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all."

"Thus with violence;" that is, the casting of the millstone into the sea furnishes a good illustration of the suddenness of the fall of this great organization and the entirety of its destruction, and of its being as thoroughly beyond recovery as would be a millstone dropped into the depths of the ocean.

Verses 22, 23: "And the voice of harpers, and musicians, and of pipers, and



trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

"And the light of the candle shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived."

"Webster's International" says of the word sorcerer: "A conjurer; an enchanter; a magician." We have seen that the image of the beast is the society for the resurrection of the arts of magic: and the education of the people therein and we have been told in person by a member of the Jesuitical order that they, the Romish Church, possessed all this knowledge and these powers. We have said, too, in former lessons, that, by reason of these powers, on the one hand, and their antiquity and apparent religious zeal and devotion, on the other, they will deceive all classes and bring them under dominion.

Verse 24; "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

This accusation at first sight would seem too broad and comprehensive to be laid at the door of any organization now in existence; for it is said, "Of all that were slain upon the earth." Thousands were slain before she came into power, and tens of thousands by nations over whom she has no control; yet upon her this is laid, because she has opened her sympathies and received into her disposition all the principles that were the cause of this slaughter. Therefore she is called by the angel, "A beast power." She embodies all those beastly principles.

These things have been foreshown to the world, so that all have the opportunity of knowing the result of their alliance with such a body. God has set before you, on the one hand, the result of righteousness and obedience to the guidance of his Spirit, and, on the other, the result of disobedience and the bowing down to the gods of gold and silver and the workmanship of men's hands, seeking the approval of man rather than the approval of God. "Choose ye this day whom ye will serve."

"I am your fellow servant."

[To be continued.]

## THE DOMINION.

BY W. P. PYLE.

It is written that in the beginning God said: "Let us make man in our image, after our likeness: and let them have dominion over all the earth."

A moment's reflection will convince one, that, after the necessities of life, power is what all men crave and strive for more than all else. Man desires power over his fellowman. When the times and customs allowed, "he made through slaughter to the throne." To-day he seeks power through money, and struggles on year after year amassing it, in some instances, to pile millions upon millions. He cares not for the money, but for the power it brings its possessor. But why this senseless struggle?—senseless, because the prize gained can be held but for a short time, and he who strives knows this.

It seems reasonable to suppose that when God made man with the thought that he attain Godlikeness and take the dominion, that he implanted within his nature a longing for and an impulse to strive after this ultimate. But man spends his life striving to take dominion, seeking everywhere and always for power, forgetting that the mind that made him said, "*After* Godlikeness comes the power. Since the Creative mind has made this the condition, it is useless for man to ignore it. Nevertheless men do attain power without Godlikeness; but it is usually over their fellows, and this is a perversion of the true dominion. Since all men are, or should be, equal, man's rule should be over the earth and the things beneath him in the scale of evolution; not over his fellows.

It is not well to pay a man his hire before his work is done, or to give to a runner the prize before the race is run. So with man's struggle for power: *first*, do the work, then expect the hire; run the race, then expect the prize; fight the fight, then expect the victory; attain to Godlikeness, *then* you can take the dominion over all the earth and over all things upon

it, except your Godlike fellows. However, man not only wants the power before he obtains the likeness, but he wants to rule his brother, which is not in accordance with Divine order, and brings evil to both the ruler and the ruled. Some desire to rule by simply brute force, some by combining mind with this force, and a few by mind alone,—occultists who use the subtle power of mind to influence others for selfish purposes. These last are right in thinking mind the power that shall rule; but wrong in so applying it.

We say that mind is the power whereby man shall rule, wherewith he shall dominate all things, because he can not obtain true power until he becomes Godlike. If Godlike, he will rule as God rules; and if we consider God's methods as given in Genesis, we find that mind dominates matter and moulds it according to its will. Thus the work of creation was accomplished. But what is that which the mind of the Godlike man is to rule? Evidently it is the creative forces. Having control of these, he will create and destroy at will: nor will any of the forces or powers of the earth have control over him; for he will be lord and master of them all. He will still the tempest, stem the waters, or turn the lightning's flash from its course; turn water to wine; make bread of stones: control gravitation, cohesion and fermentation; heal the sick, and raise the dead: for he is MASTER.

He who has power is one who controls some force or forces; and, in order to gain the dominion, those which man must control are the creative forces, which now control him. He is ruled and used by these for the accomplishment of their purpose, which is to use his life forces in generation. If, however, he refuses to generate his kind, they cause him to waste that life; for they are master. These forces are the seven Eloheim that created the earth, and all upon it. They are called the God of creation, and are the seven creative principles: namely, Force, Discrimination, Order, Cohesion, Fermentation, Transmutation, Sensation. These principles are active in man and cause him to continue the work of generation, the result of which is death in both animal and vegetable world.

He who becomes Godlike strives to bring to himself and to

world that condition which is the ultimate of creation, and which is the answer to that prayer, "Let thy kingdom come. Let thy will be done in earth, as it is in heaven." Unless he so strives he can not gain the complete dominion over these creative principles, and attain their ultimate which is Power, Riches (knowledge of truth), Wisdom, Strength, Honor, Glory, Blessing. (See Rev. v. 12, also Seven Creative Principles, plate number 8.)

The force of generation overcome gives men power; discrimination overcome gives him riches (of knowledge of truth); order, wisdom; cohesion overcome gives strength, etc. Very few can comprehend these things but faintly; yet it is necessary to overcome these forces and attain their ultimate before God-likeness and the dominion in its fullness are gained. This is the dominion.

### ALONE.

I am lonely ; oh, *so* lonely,  
 With my wife and children two,  
 With a dozen friends around me,  
 And with neighbors kind and true.

I am lonely, oh, *so* lonely,  
 Like a bird strayed from the flock ;  
 O my heart is soft as flesh is,  
 O my heart is hard as rock.

Other birds look strangely at me,  
 As I flutter on my way ;  
 When I sing to them my sweetest,  
 For they know not what I say.

I have sung it on the mountain,  
 I have sung it in the grove,  
 By the babbling brook and fountain,  
 Sang my sweetest song of love.

And I've listened as its echoes  
 Died away o'er hill and lea,  
 Listened,—listened,—listened,—listened  
 For some bird to answer me.

I am lonely, oh *so* lonely ;  
 Heavenly father, can it be  
 That my soul is all too selfish ?  
 That I ask too much of Thee ?

Thou knowest all my soul's deep yearnings,  
 All its longings and its needs ;  
 All my spirit's secret turnings,  
 All my heart's intents and deed's

Purify me, O my Father,  
 As thy wisdom seeth best ;  
 And when I am pure and holy.  
 Then in Thee my soul will rest :  
 Then will end my loneliness.

## INTERNATIONAL S. S. LESSONS.

### THIRD QUARTER.—(Continued.)

#### LESSON IX.—September 1.

The Fall of Jericho.—Joshua vi. 8-20.

The account of the taking of Jericho has more than a passing interest; for, as we have seen in former lessons, God's promise to Israel was that he would be their God (power), and would give them the promised inheritance. We have also seen that God's covenant to Israel was preparatory to an everlasting covenant, that, in the fullness of time, when he will establish his kingdom upon earth, is to be written in the hearts of his people in answer to the prayer of all saints taught by our Lord to his disciples (Matt. vi. 5-15).

The experience of Joshua in meeting the Captain of the Lord's hosts is in perfect keeping with God's method of dealing with his people under all important circumstances. For forty years he had led them by a pillar of cloud by day and of fire by night; now the time had come for them to begin their warfare; the cloudy pillar had been removed from the sky above them, and was hereafter only to appear as the shekinah in and overshadowing the ark of his covenant. It now became necessary to Joshua, as the visible leader of God's people, to have good and sufficient reason for his faith, therefore the Lord sent his angel to instruct Joshua as to his further procedure. And God has not changed; for when he has a great and important work for one of his servants to do, he always makes known the fact by special revelation through his angel presence. He had promised Israel to be their God: he begins the work of fulfilling his promise by delivering into their hands the city of Jericho.

We do not know that it matters whether the vibrations of the rams' horns and of the voice of the Israelites struck the keynote of the wall and caused it to fall by the force of vibratory energy, or whether it was by a special manifestation of the power of God; but the walls fell, and God demonstrated to Israel that his guidance was infallible. It is reasonable to believe that God knew the keynote of the wall, and of the rams' horns, and of the voice

of his people; he never transgresses his own laws, and all demonstration of power, apparently supernatural, is either by accentuating or retarding those laws, or bringing a higher law into action to supersede a lower. By the manner and number of times of surrounding the walls, God impressed upon the minds of his people the occult meaning of his sabbaths. "Six days shalt thou labor, and do all thy work: but the seventh is the sabbath of the Lord thy God." Here they surrounded the city in accordance with the commandment; but the seventh day they went seven times around it. This evidences that they did not keep a sabbath, unless the last day of their encompassing the city was a sabbath, on which day they did seven times as much as on the other days of the week; symbolizing God's work with the children of men for six thousand years. In the seventh God delivers to his Israel the kingdom and the dominion under the whole heaven. The number seven is held as a sacred number through all the Scriptures, as it is the completion of God's work in making man in his image and like him, and the giving to him the dominion.

It seems that even God, in his dealings with man as seen all through the Scriptures, recognized something of the science (?) of numbers. Israel encompassed this city thirteen times. Jesus gathered around him twelve apostles, and he, the central figure, was the thirteenth. The factors in creation are the twelve signs of the Zodiac, with its central sun: also the thirteen moons every year. All these are suggestions that when God is to accomplish any work upon earth, he recognizes at least the numbers of his creative factors. (See Solar Biology, and The Seven Creative Principles.)

The saving of Rahab the harlot for her kindness to the spies seems to us to accord with what Jesus said to the priests, "Publicans and harlots go into the kingdom of God before you." There is no doubt that this statement was made by the Lord because of the entire freedom of this class from cant and hypocrisy, and the feeling, "I am better than thou." If there is any one condition of mind abhorrent to God and his angels, it is this one, above all others. How common it is to confess by many words that we are sinners, and, at the same time, if we meet fallen woman, we draw aside our skirts for fear they may touch her, when, perhaps, in all the essentials she may be nearer the kingdom of God than we: for we believe that

secret vices are worse than open ones. Among the roughest classes we find a hard crust of open vice, while beneath there is many times a fine and noble disposition. God looks at the heart, as in the case of Rahab, and not at what may be said of one or external appearances. Not that we believe that without a righteous life any can be saved; but this righteousness must be from the heart, loves and desires, and not from fear of punishment either by the law or by what our fellows may say of us.

### LESSON X.—September 8.

Caleb's Reward.—Joshua xiv. 5-14.

Caleb's reward is interesting because, while God's promises were all especially to Israel, yet, as Isaiah says, "The sons of the stranger, that join themselves to Yahveh, to serve him, etc. even them will he make joyful in his house of prayer." It is well known that the ancients named their children from some quality that they possessed. The name Caleb means a dog or a crow. The former carried the idea of boldness and valor; the latter may have been given on account of his color. Some authorities state positively that Caleb was an Ethiopian, although, according to many others and apparently the best, he was an Arab and a priest of Edom. He may have gotten his name because of coming from a very dark family.

He became an associate of Moses through Jethro, Moses' father-in-law: and, because of his faithfulness and his superior ability, he was made the head of the tribe of Judah. This was quite reasonable from the fact that for four hundred years the Israelites had been slaves, with, consequently, no opportunity for education; while Arabia was free, and especially the priests had the opportunity of gathering whatever knowledge was possessed, not only by their own nation, but by the surrounding nations. History expressly shows that about all the education existent in those countries at that period of the world was what is now called magic, or the occult forces of nature. This was connected with their knowledge of Astronomy and Astrology, and the basic principles of Chemistry. These qualifications undoubtedly made Caleb a valuable assistant to Moses, and afterwards to Joshua. From him they could learn many things. Moses was educated in all the wisdom of the Egyptians, which consisted mainly in architecture, the occult sciences, and some knowledge of As-

tronomy, and mainly of Astrology: while Arabia led the world in Chemistry and Mathematics. Thus obtaining, as they did, the united knowledge of these two great nations, a good foundation was laid for the beginning of the new nation Israel. Therefore the mountain region which Caleb chose was named in accordance with what the Hebrews understood to be the leading characteristics of Caleb. They called it Hebron, which means "society, friendship, enchantment." All this is known to apply to the Arab.

We have reason to believe that we have now come to the closing history of what has been called the Christian dispensation: and now, in accordance with our former lesson, the covenant of God with his Israel is to be ratified upon a new and everlasting foundation; one that will constitute them his chosen people, his sons in deed and in truth, and God, our father and king. Would it not be as wise for us to-day as it was in the time of the building of the kingdom of Israel to gather all the knowledge of the world, to verify it and expunge from it all errors, and use the pure gold that remains as the foundation for that new and everlasting temple that God is about to build upon the earth.

We believe that it will be found in the time to come that the so-called Christians are not the only people in the world who follow the Lord wholly. While we admit that in them is fulfilled in the prophecy to Daniel (xii. 9). "Seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Knowledge has been greatly increased, and through the printing-press, the steamboat, railroad, and telegraph, the knowledge of all the world has been made available. It now becomes the duty of the Christian to throw off all the fetters of prejudice, and to grasp with the mightier hand of a superior nation—which they are—all the knowledge of the world, and to build of it a new and grander structure than has ever preceded it.

Why allow the gods of gold and silver to bind you, and to close your eyes to all else? Turn away your eyes for a moment from the workmanship of men's hands and look about you; behold, the fields are white already for the harvest—such a harvest as the world has never known before. Israel's harvest was very small. It was the store of Egypt, Chaldea, and Arabia. Now the doors of the entire globe are open to you, and the accumulated harvest of nearly seven thousand years growth is all



before you; and we say to you, it is as certain as the word of God, that the time is very near when these opportunities will be closed to you. In the language of our Lord, we implore you to work while the day lasts; for even now the shadows of the night are closing in about you; and we fear that many Christians will have to say, "The harvest is past, the summer is ended, and we are not saved."

Why did the Nazarene say, "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" But he said that he would profess unto them, "Depart from me, ye that work iniquity." He was most assuredly prophesying of what shall befall professed Christians; for none others are working in his name. Therefore the question should come to every soul, Have I the assurance within myself that I please God, that I have followed him wholly as did Caleb, the Arabian. Had Caleb and Joshua decided in a way to please the masses, they would have perished miserably as did the other spies, and never have entered the land of promise. But they sought to please God regardless of man, although, in consequence, their own people were on the eve of stoning them to death.

Are you ready to follow this guidance of the Spirit of God in the face of the opposition and condemnation of all men, as did Caleb and Joshua? If you are not, we think the Lord will answer you in that day, "Depart from me, ye that work iniquity:" even though you have preached the gospel at home and in foreign lands, or been ever so active in church work; for God looks at the heart and not at the deeds. We often think of the words of Jesus, "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets." Luke, vi 26. Not that you should do anything for the purpose of bringing reproach upon yourselves; but if you follow the Lord wholly, the reproach will inevitably come: and if you fear this more than God, then "choose you this day whom you will serve."

#### LESSON XI.—September 15.

The Cities of Refuge.—Joshua xx. 1-9.

The cities of refuge, to our mind, illustrate the wisdom of complying with the demands of the people, on whatever plane they may be. The Israelites were a semi-barbaric people in the midst of tribes of the same order: and, in order to bring them

under subjection to divine law, or even approximately so, it was necessary to comply in part with their immature tendencies and habits, and, as it were, impregnate those tendencies and habits with an underlying idea of justice and right. The only way in which a people can be educated is to begin with the highest mentality they possess as a stepping stone by which they may be led a little higher. Therefore as the minds of the Israelites were incapable of grasping anything but vindictiveness, the best that could be done was to take the methods with which they were familiar and to formulate them into a law which would give comparative justice. While this did not justify the vindictiveness of following the man slayer and killing him if possible whilst on his way to the city of refuge, yet it did furnish a way of escape, and at the same time gave the relative who sought vengeance an opportunity to appease his wrath by vigilantly following to the very gates of the city. Thus the revengeful ire of a hot-blooded southern race was held in subjection to a higher law.

God always deals with the people according to their capacity to receive. Through the example and teachings of the lowly Nazarene, the Christian world has had eighteen centuries of constant drill in the idea conveyed in the words, "Vengeance is mine, I will repay, saith the Lord." For the barbaric practice of having cities of refuge, which was, and still is, peculiarly Arabic, we have substituted laws of capital punishment, which in no way can be justified by the teaching of our Lord; and we believe that the people have now risen high enough in culture and development to eradicate from our national life all these methods which grew out of pure vindictiveness. This may be done by a proper study of heredity, and the culture of the minds of the lower classes in the laws governing generation and heredity. The laws that be, though wrong in view of a higher law, are still ordained of God, and should continue in force until the necessity for them is entirely removed. But the advent of the higher law is delayed simply because of wicked prejudices, which produce a fear on the part of the professed Christian to move forward with the advance of knowledge.

Every Christian should have the moral stamina within him to obey the wise injunction of the apostle, "Prove all things, and hold fast that which is good." Now, you can prove nothing unless you look into it, examine it in all its parts, and subject

it to your own highest reason and intelligence. At the present time there is no one evil in the Church greater than the fear among its members of reading and thinking for themselves. The teacher who would prevent his people from doing this is a teacher of darkness and not of light. Review the history of God's dealing with man from its earliest beginning, and you can not find a single instance in which God, when he gave new and higher revelations to the world, complied with churchly rules; and as long as we allow any ecclesiastical body to limit our research and thought, we close the door against God and his angel, and our own soul is bound so that it can not grow and expand as God intended that it should; and, in fact, as it must do if it be worthy of the name of Christ. To be a Christian, one must know the truth and live in harmony with it. It is not enough that we blindly believe something that we have been taught from childhood; for Jesus said, "Ye shall know the truth, and the truth shall make you free."

Yes: the author of these lessons truly says that Christ is our city of refuge. Jesus tells us how he is our city of refuge (John x. 14-20): "At that day ye shall know that I am in my Father, and ye in me, and I in you." Again Jesus said, "I am the true vine, ye are the branches." It will be seen from this that as Christ was in the Father, and lived from the abundance of his life, and as he said again, I can do nothing of myself; the Father that dwelleth in me, he doeth the works; therefore to be in Christ, and Christ in God the Father, is to be in the innermost of the Spirit of God. In Pro. xviii. 10, we read: "The name Yahveh is a strong tower: the righteous runneth into it, and are safe." Then the name of Yahveh is our city of refuge. As the prophet Isaiah says, "My people shall know my name:" and many times over it is repeated, "Ye shall know that I am Yahveh."

Jesus in his notable prayer in John xvii. said, I have manifested unto them thy name; and they have known that thou hast sent me. And how did he manifest unto them the name of his Father? We have no account that he ever spoke that name; but he did manifest its power in all the mighty works that he did. Herein resides the great mystery of Godlikeness. Though we should exhaust the power of human language, we could never explain to the unregenerate the great mystery and glory couched in that name of himself which the Father gave to

Moses for us. If any think that they are in Christ or in that name whilst living in generation, they are greatly deceived; for they must first leave the realm of generation before they can follow Christ in the regeneration. And they must follow a long way in the regeneration before they can reach or attain to a mental and spiritual state in which they will be in the Father and Christ in them. May the Holy Spirit lead his children into this knowledge wherever they are throughout the world, that they may know how to flee to that divine refuge and be safe from the storm of God's judgments that are about to sweep over the earth.

#### LESSON XII.—September 22.

Joshua renewing the Covenant.—Joshua xxiv. 14-25.

Here, after Israel had finished their wars, and had fully come into their inheritance, and were ready to settle down to the formation of their political and social life, it was very natural that there should be a renewal of their covenant relations with God. The reference to the gods that they had served on the other side of the flood was not altogether because they, as a people, had willingly worshipped and served other gods, but rather because they had been subjected to the service of those who did worship other gods besides Yahveh, the God of the universe; and in serving the people they, of course, served the objects of the people.

There is, and has been for years, an erroneous idea in the Christian world concerning the heathen worship of idols. The word idol is undoubtedly the root of our word ideal: and, as we were told by the representatives of the heathen religions in the World's Congress of Religions in Chicago, they do not worship the image made from whatever material it may have been; but the image served to hold the ideal of the mind fixed upon the god or power (creative force) which they worship.

The difference between the worship of these heathen nations and the worship that was taught to Israel was that the heathen selected some of the principles of nature and worshipped them. in place of the God that produced them. In India, even at the present day, the child at twelve years is given his choice of the gods or principles that he will serve for the rest of his life. These gods are always those that men most love or fear. Among the ancient gods, chief and first of all in the choice of sensuous nations was the god of generation, or the principle governing

the sex life. Then came the gods that are supposed to govern the acquisition of wealth; next the gods or principles that govern favor among the people,—honor and position; and so each and all the desirable principles that appear to govern human life were imaged forth that the people might continuously seek their especial favor; thereby hoping to possess great abundance in that particular direction.

The real thought underlying all idol worship is a certain principle or power in which men trust as the source of their supply. It is because of this that the prophet Isaiah speaks so frequently of the gods of gold and of silver, and the workmanship of men's hands; for all people, even among the Christian believers, are trusting in gold and silver and the products of men's hands (articles of barter and exchange) for their support. Now, the words, "The gods which your fathers served on the other side of the flood" do not imply that Israel was idolatrous; but they who did worship them held the Israelite as a servant, and caused him to serve in building up those conditions which the Egyptian loved and worshipped. It will be readily seen that the civilized world are serving the idols of wealth, position, and power, just as literally, and, in fact, more so than did the heathen nations.

Note the words of Joshua to the children of Israel, in which he says, "And if it seem evil unto you to serve Yahveh, choose you this day whom ye shall serve." "If it seem evil to you:" It would seem, at first sight, almost unreasonable that he should call upon them to choose whom they would serve, after Yahveh had led them through all their wanderings in the wilderness, and by many wonderful demonstrations of his presence and power had driven out the heathen, and had given them great wealth. After all this to say to them, "And if it seem evil unto you to serve Yahveh, then choose, etc."

We presume that every man and woman who reads this would say with much emphasis that it certainly could not seem in any degree evil to serve the Lord our God. But let us examine into this matter a little, and see how many there are who, like Israel of old, will say we will serve Yahveh our God. Suppose a man, a faithful and respectable member of our church, should make that covenant with God, dedicating life, hopes, and possessions,—all to God, and should from that time follow the leadings of the Spirit in all things; and if the Lord should

imbue him with the spirit of wisdom, knowledge, and understanding, and he should at once begin to condemn the errors in his former belief, and to give to the people great and mightier truths, new and heretofore not understood; and if he should follow the Lord wholly by ceasing to trust in riches, his former sympathies with the world, its loves and enjoyments ceasing, even to the neglect of his former friends and places of amusement, would you not say that this individual was becoming insane, or at least was very wrong in not supporting, as heretofore, all those institutions and conditions which the world loves? Would you not say, I do not want to take that covenant if it is going to make people like him: why, he seems no longer to enjoy anything. All this simply because he loves the Lord his God with all his heart, with all his soul, his mind, and his strength. All these faculties are wholly absorbed in the desire to know, and occupied in doing the will of God.

Yes: there are few in the world who do not cling to their gods, and worship them with reverential attentions. If they meet Mr. A. or Mr. B., who counts his gold by the tens of millions,—no matter how he obtained it; that is lost sight of,—how all the people bow in reverence before him, and consider it a great favor to be admitted to his society. But the poor and honest mechanic is passed by without notice. Then do you say that we do not worship idols? Do you claim to worship the Lord of the universe and to serve him, when all your service of mind and labor is given to the gods of gold and silver for six days in the week? and on the seventh day, do you not seek the most popular churches? and is there not a business policy connected with your belonging to those churches and being associated with the wealthy? So that really all the service rendered by you is to the gods of gold and silver,—the god of the world.

Honest, devout Christian man or woman, go into your closet, look over this matter, and answer these questions before God; for they must be answered sooner or later. We find in the Epistle to Timothy (v. 24): "Some men's sins are open beforehand, going before to judgment; and some men they follow after." If you bring your sins of idol worship openly before God to judgment now, then are you free; but if you wait and let them come after you to the judgment seat, then are you condemned.

With this light upon the text of this lesson, we do not wonder

that that grand old man Joshua gathered the people into the capital city and demanded of them to know what their choice was to be: for they had become rich through the spoil of the heathen, and now was their life to be spent in the pursuit of greater wealth, or magical power like the Egyptian or the heathen around them, or would they use the things that God had given them with economy for the elevation and education of their people in the laws of God and the knowledge of truth? Oh, would that there were a Joshua to stand before the nations to-day, who was capable of bringing every man and woman to a rational decision as to whom they will render the service of their coming days!

In verse 19 Joshua said to the people, "Ye cannot serve Yahveh: he is a holy God." Now, observe that Joshua was talking to them about doing service to the gods of the nations from whom they had been separated and of those of the land into which they had come. He calls upon them to choose whether they will serve gods to whom they can be of service, or to be altogether Yahveh's; for, he says, "Ye can not serve Yahveh; he is a holy God." He is set apart from, above all that you may do. You can render unto him no service whatever. "He is a jealous God;" that is, he requires absolutely all you are. You can not purchase his favor by doing service to him as you can with these other gods; yet he demands your entire life, all that you have, and are, and hope to be. The only service you can render is to be an instrument through which his mind and will may find expression. And whether you do render this absolute obedience or not, does not affect or change him in the slightest degree; it only changes your own position. So that if you serve Yahveh's will you will enjoy all the benefits that he has promised you; but if you do service to these other gods, you must depend wholly upon what they are able to give you, and you will incur the just judgments of God for the sin of violating his covenant.

Joshua further says, "He will not forgive your sins." Do you believe that this is true? God said to David: "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." Thus it is seen, that, if we sin against Yahveh's laws, our sin is not mitigated, but we are punished according to it, even as he said he would punish David and his posterity in the verse above quoted. It is a great mis-

take to think that God will abrogate one of our sins which we may commit. If they go before us to judgment, then "with what measure we meet it shall be measured to us again." If they follow us into the world of souls, we will have to meet their consequences there. This lesson is full of great and important thought which time and space forbid us to pursue further; therefore we leave it with you and with the spirit of wisdom, knowledge, and understanding to apply it to your consciences: which it will do if your life is dedicated to God, and you follow him wholly.

[To be continued.]

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### PROCRASTINATION.

Be wise to day; 'tis madness to defer;  
Next day the fatal precedent will plead;  
Thus on, till wisdom is pushed out of life.  
Procrastination is the thief of time;  
Year after year it steals, till all are fled,  
And to the mercies of a moment leaves  
The vast concerns of an eternal scene.  
If not so frequent, would not this be strange?  
That 'tis so frequent, this is stranger still.  
Of man's miraculous mistakes this bears  
The palm, "That all men are about to live,"  
Forever on the brink of being born.  
All pay themselves the compliment to think  
They one day shall not drivel: and their pride  
On this reversion takes up ready praise;  
At least, their own; their future selves applaud:  
How excellent that life they ne'er will lead!  
Time lodged in their own hands is folly's veils;  
That lodged in Fate's, to wisdom they consign;  
The thing they can't but purpose, they postpone:  
'Tis not in folly not to scorn a fool,  
And scarce in human wisdom to do more.  
All promise is poor dilatory man,  
And that through every stage. When young, indeed,  
In full content we sometimes nobly rest,  
Unanxious for ourselves, and only wish,  
As duteous sons, our fathers were more wise.  
At thirty, man suspects himself a fool:  
Knows it at forty, and reforms his plan;  
At fifty, chides his infamous delay.  
Pushes his prudent purpose to resolve;  
In all the magnanimity of thought,  
Resolves, and re-resolves; then dies the same.

EDWARD YOUNG.



## THE LAW OF COMPENSATION.

BY ANNA VAN DER ZEE LEE, PD. M.

Not long since, while explaining one of the fundamental principles of "algebra"—the theory of positive and negative qualities—to a student, I became aware of a law of which this theory is but the outgrowth. Conceive a hole dug in the ground. Near it is heaped the earth taken from it. The tangible earth—for instance, five cubic feet of earth—is positive. The capacity for holding five cubic feet of earth inherent in the hole—the emptiness of the hole—is negative. In order to increase the emptiness of the hole—the negative quality—by two cubic feet, two cubic feet of earth—the positive quality—must be removed and added to the heap of earth; and the two operations would appear in algebraic form as follows:

$$(1.) - 5 - (- 2) = - 5 - (- 2) = - 7.$$

$$(2.) - 5 - (- 2) = - 7.$$

In order to reduce the emptiness in the original hole by two cubic feet, the same quantity of the positive earth must be replaced in the hole, taking the place of the negative emptiness of which it was desired to dispose; and thereby an equal quantity of the negative emptiness is added to the heap to replace the earth taken from it, which may be expressed algebraically as follows:

$$(1.) - 5 - (- 2) = - 3.$$

$$(2.) - 5 - (- 2) = - 3.$$

The ratio between the positive and negative magnitudes remaining constant, despite their fluctuation in value.

With the study of "algebra" comes an introduction to one of Nature's greatest laws, which I have for the sake of convenience classified as the "law of compensation." This law is more readily recognized in this subject than in many others; which fact has led me to believe that the ancient philosophers with whom this particular branch of mathematics originated were familiar with this underlying law, and that possibly it was designed both to

convey and to disguise this inner knowledge, which was well known to their immediate disciples, and to serve as a depository for a truth, which they had no desire to communicate save to a select few, but which they desired to preserve for a more enlightened posterity.

One half of all that we deal with in "algebra" is within the grasp of the intellect alone. We have passed into the realm of the incomprehensible. "Algebra" not only has to deal with the world of sense, but it opens up to us another field equally as large, equally as real,—the realm of the unseen. It is impossible to add to the former, the qualities of which are termed positive, without to an equal extent reducing the area of the latter, whose qualities are termed, in contradistinction, negative.

It is this constant balance between the positive and negative in the universe, which it is the function of "algebra," more than any other one topic, to make plain to us. Yet "algebra" is pored over by the student, lectured upon by professors, explained by tutors, without the slightest ray of the divine knowledge penetrating the mist in which their minds are shrouded.

When we can conceive that nothing in this world operates without having an effect exactly equal to the amount of energy required to produce the operation in the first instance, we have learned one of the lessons which, not alone "algebra," but the universe has in store for us, if we will but listen to the still, small voice, which yet can make itself heard to listening ears even above the roar of the tempest. "If any man have ears to hear, let him hear."

The Persian belief in the constantly warring forces of Ormazd and Ahriman, under which names the two great First Principles, Light and Darkness, Evil and Good, were personified; the slightly modified Christian belief in a perpetual struggle subsisting between God and his angels, and the Devil and his angels,—both spring from a faint conception of, a grasping after, the essential spirit of this law of compensation.

One said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." In those words there was a summing up of this law of compensation

which is instinct with true justice. It is an emanation from the great Creative mind. The thoughts of the Celestial Mind form the laws which govern the worlds of his creation. This law of compensation, this law of exact balance, is to me one of the greatest proofs that "God is love." The God to which the worshippers in our churches bend the knee is but an entity which they have themselves created, possessed of the emotions, the passions, the more ignoble attributes of his subjects, combined with an infinite omnipotence. In fact, the God of the churches is but an incarnation of the "irresponsibility of power;" while the God who reigns supreme over the destinies of countless worlds throughout illimitable space is an incarnation of "supreme justice." When we accord to the omnipotent the attribute of justice, not justice as we can faintly conceive of it, but absolute justice, which takes the minutest facts that have a bearing upon the case into consideration before rendering a decision, and believe that it is an intelligent being "with whom is no variability, neither shadow of turning," rather than an irresponsible entity, whose ideas of justice, as they are interpreted by the churches, would not do credit to a child, who is clothed with supreme power,—when, I repeat, we believe that the seat of power is occupied by one who is all-knowing, to whom the smallest atom is of as much consequence in determining the final result as the largest atom in the universe, exerting the same proportionate influence upon the decision, then we can say "Our Father;" for a God of infinite justice must be a God of infinite love.

In every known department, both of science and of art, we find this same law of compensation. The student of optics but states this same irrevocable law when he tells you that "the angle of reflection is equal to the angle of incidence." He, however, simply states a fact of which he can give no explanation. He is unaware that the fact which he states so glibly as a law of optics is in itself but the manifestation of another and higher law, which is potent not only in the realm of optics, but wherever matter is permeated by the presence of the celestial thought. In the realm of pure mind, evil thought is like the negative quality in "algebra." It nullifies a corresponding amount of good thought. The balance is exact.

Every assault of the evil forces upon the citadel of the army of the good may be expressed in algebraic form something as follows. When the tide of battle is to all appearances setting strongly in favor of the good, the algebraic expression for the relation subsisting between the opposing forces is:

$$(1.) -100 -|- (-|- 50) = -50.$$

But the reverse of the operation is also performed, which appears as follows:

$$(2.) -|- 100 -|- (-50) = -|- 50.$$

When the tide of battle apparently turns in favor of the legions of evil thought, the first operation appears:

$$(1.) -100 - (-|- 50) = -100 -|- (-50) = -150.$$

But the law of compensation causes the reverse operation to be performed as follows:

$$(2.) -|- 100 -|- (-|- 50) = -|- 150.$$

The evil thought of the universe cannot be increased one iota without to an equal extent decreasing the good thought. But, however much the amount varies, the ratio is constant. The evil thought may increase, and the good correspondingly decrease, yet, be the time required long, or be it short, inevitably the ratio between the two will again become constant,—the balance exact.

We, with our finite vision, can but discern the falling of the balance in one direction. Too often we would fain say with Goethe,

“Auf des Glückes grosser Wage  
Steht die Zunge selten ein;”

but we are not fatalists, motionless in the grasp of a merciless maelstrom. We, knowing this law of compensation, may work in consonance with the divine mind, and by constant, intelligent contributions to the good thought of the universe, may speed the coming of the time when the balance, which to our mortal eyes is ever dipping toward the evil, is again exact,—when the ratio is again constant.

## THE ULTIMATE FOR WHICH MAN WAS CREATED.

BY T. A. WILLISTON.

No one living on earth can comprehend the ultimate for which man was created; and but few can realize the grandeur of the spiritual attainments that many in this our age will reach while still retaining their material bodies. Man is destined to attain to such a height of spiritual growth and mental illumination, that our undeveloped and untutored mind is incapable of grasping with any degree of correctness the glories of that perfected state that in time is to be the inheritance of all. At present our knowledge of the sublime glory and divine power that await those who willingly devote all to God, and who keep ever active in the soul a constant desire to know and do the Father's will, is but speculation; based, however, on one fact,—God's promise that all who keep the law and live in harmony with his purpose will be "kings and priests unto the Most High, and reign on the earth." This does not imply that an earthly kingdom will be given to all who keep the law. It means a thousand-fold more.

The man who takes control of the creative energies of his being gains spiritual power of such a character that he is able to mould his life as he desires, thereby possessing the Godlike attributes of the Father. Bear in mind that man is created in the image and likeness of his Creator. That image is not perceptible in the beginning; but the possibility being implanted in the thought from which he came, it gradually develops and becomes manifest as his spiritual nature unfolds, until it shines forth in every word and action of him who overcomes the desires of the flesh. This overcoming enables the spirit to manifest its power, and permits the individual to gain an understanding of spiritual law. Spirit always governs and controls matter; therefore the one who has an understanding of spirit, works, not through physical means, but, like the Father, by and through the subtle and potent agency of mind.

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No soul upon our planet in the ultimate is destined to be lost: all are created with equal possibilities. At present these spiritual possibilities lie dormant; but they are only waiting the spring time to bring forth divine fruit, which, when matured, will change that soul from a son of man to a son of God. The ultimate of this sonship is to be the instrument through which the mind of the Father finds expression; and, as God works only through human instrumentalities, the day will come when the perfected sons of God, who at present walk our earth as sons of men, will stand at the center of some system, its creator or god.

Spiritual powers develop slowly; but as they unfold, man is able to penetrate further and further into the more exalted spheres of knowledge. Owing to the material conditions existing on the earth in the past, the spiritually developed man could not enter the high realms of understanding that the awakened souls of our age are destined to reach. At best he could only penetrate into the borderland of that sublime realm, and was compelled to be satisfied with a glimpse of the wondrous ultimates lying beyond,—ultimates which he could perceive, but was unable to reach.

Numbers of the spiritual souls of ancient times are again on earth embodied in human form. (Friends, when you awake to a consciousness of your past life, you will find yourselves surrounded by a most illustrious company.) The soul powers gained in the past will enable them in this more advanced age to enter those higher spiritual realms. They can better comprehend the law of their being; and the comprehension of that law will enable them to build conditions whereby they can rise higher and higher, until the time comes when they will have gained a full and complete understanding of all that pertains to earth and material things. The knowledge gained in former lives will be consciously incorporated into their flesh, and will prove a factor of vast importance, enabling them to reach the high spiritual altitude of Godlikeness: which attainment is the ultimate for which man was created.

When man reaches a stage of spiritual unfoldment in which he can truthfully say,—and know the truth of the assertion

from actual experience,—I am a spirit, and as a living entity possess a material body, which is the instrument given to me by God in which to gain a spiritual individuality,—he has reached that stage of his unfoldment, in which he realizes that he is a “creator.” Not a creator in the sense that he is able through physical means to create or reproduce his kind, but, like the Father, to draw the elements from the great storehouse of the universe, and, by and through the power of his divine mind, to command them to assume tangible and orderly form. This state of spiritual unfoldment belongs to the fifth zone, and marks the soul’s growth or entrance into that sphere.

This stage clothes him in the glistening white garment of everlasting youth. Naked, man came into the world, naked, he must enter the spiritual fifth zone. Man does not enter this sphere through the medium of the grave, but by and through his own willing sacrifice of all those things that the world holds dear and sacred. No one can enter here unless he has sacrificed all loves, hopes, and worldly honors,—all must be placed on the altar of sacrifice before he is free. At this point stand many of those who feel that they are called to be co-laborers in the Esoteric movement. Many claim that this movement is an association of cranks and ideal dreamers who are seeking to find a chimera that will always elude them. Not so, however, its members are an earnest and determined body of men and women, who feel that nothing will satisfy the longing of the soul but a full and complete consecration of all to God. They willingly do this, knowing that it is the only method whereby they may come to a complete understanding of the mind of God. Their continuous prayer is that the Father may illuminate their intellect, in order that they may more fully comprehend the ultimate for which man was created; that they may bend every energy of mind and body to reach that ultimate, realizing that, when that high and exalted station is attained, they will be better fitted to serve God and their fellow men.

After all, man is not required to sacrifice much in order to gain spiritual unfoldment. We know that he is compelled to relinquish friends, home, reputation, honor, and, perchance, the gods of the physical world,—but what of that? At best they are

but transient, material things, which last but for a short season, and soon fade and pass from us. In exchange for material dross the spiritual man receives everlasting, heavenly gifts, and that deep, soul calm that all enjoy who draw nigh to God. The spiritually-minded man continually feels the loving, tender care of the Father-Mother who brought him into being. Words are inadequate to express the spiritual joy that that soul continually experiences, which has made a complete surrender to the spirit, and has consecrated its all to God. A joy so beautiful, a love so tender, is felt by one who lives in harmony with God's law, that a deep, spiritual calm, that nothing can disturb, settles over his soul. He may be engaged throughout the day with laborious physical duties, striving and struggling to build a place for his more sensitive brothers and sisters, who are unfitted to bear the toil and heat of the day: but, when the quiet hours of rest come, he receives his reward; and, as the inflow of divine love and approval fills his soul, he realizes that he has sacrificed nothing, but is heir to all things. His days of physical struggle will last but a short time longer. The time rapidly approaches when God's chosen people are to be separated from the carnal world, and united into one undivided brotherhood. Living wholly from the Creative mind, and absolutely obeying the Spirit guidance, they will have the knowledge and capacity to do those things that will create spiritual conditions whereby the race may enter those wisdom realms, into which some, even now, are so fortunate as to have entered.

When man gains a complete understanding of all earthly law, he will have finished his labors here below,—not before: and when his work is finished, he will be ready to move forward into new and more spiritual conditions. If he so desires, he will renounce forever the earthly covering of flesh, never again to be bound by the limiting elements of material conditions. He will possess the power—which has been gained through an understanding of the higher law—to penetrate into any part of the universe; his desires will be father to his will. Material man's sphere of research is confined to earth: to explore the universe is the prerogative of a regenerate soul, who



is continually gaining a wider and more correct understanding of spirit, and the laws governing the universe.

The prophets and seers of Bible times understood the possibilities of this age. With the prophetic eye of the Spirit they looked forward along the years that must intervene between the time in which they lived and the present. They knew full well that it was impossible for them to reach the highest ultimate for which man was created. At that time conditions did not exist for reaching this spiritual ultimate. Nevertheless, they bent every energy of mind and body toward building conditions that would permit those of a future age to reach the seventh, or highest spiritual sphere, which they at that time could not penetrate. But few, if any, of earth's children—with, perhaps, one exception (Jesus)—have ever reached that exalted state, and incorporated into their being the spiritual elements that constitute the mind qualities stored there. Some grand, noble, and devout souls have touched the outer rim, as it were, and have seen the possibilities accruing to man from that sublimest of all earthly attainment: but they have never been able to fully understand that spiritual state in its completeness; neither could they bring to earth the power that an entrance into that abode of exalted souls would have given them.

The past ages of the world have been the time for planting; the present is the time of harvest. The powers of the seventh sphere will not be manifest on earth until the harvest is gathered. It belongs to the harvest, not the seed-time; therefore we feel that we are correct when we say, that few, if any, of the son's of men have gained that high attainment: and when we consider the many mighty souls that have found expression through a material covering, we are bewildered as we contemplate the wondrous power that awaits those now on earth, who, we are confident, can and will reach that condition impossible to preceding ages,—the crowning ultimate for which man was created. This will not be the end of his spiritual progress, however; for when he reaches that, at present, unknowable height, he will find rising before him still greater altitudes of soul attainment, of which even he, although possessing the spiritual perception of a god, can not perceive the ultimate. So

it always will be. It matters not what heights may be reached, progression will never cease: the upward flight of the spirit will continue as long as time lasts; and that will be always. Man will continually grow in spiritual understanding. God alone can see the end.

The development of individuals and of races from an animal to a spiritual condition depends upon the planet entering, with each succeeding cycle, a more spiritual division of the grand Solar Zodiac. Each new cycle brings conditions whereby the race is lifted upon a higher plane, or round of the ladder of attainment. These conditions first find expression through an exalted, or highly developed, spiritual soul. He embodies within himself the epitomization of all the knowledge of the preceding ages, and possesses the power necessary to produce conditions for a higher spiritual growth upon the planet. He stands as the seed-man of that age,—the Messiah, or Saviour. This applies only to the seed-time of the earth. The present cycle upon which we have entered being the harvest time, the spiritual condition that is to elevate our race will find expression, not through the seed-man, but through those who constitute the harvest of the past ages, the 144,000 ripened souls that were foreshown to John on the Island of Patmos.

Jesus, the Christ, was the Messiah who ushered in the cycle just passed. His physical body was builded wholly from thoughts gathered in the spiritual realms. Being a master when he came to earth, he understood perfectly the laws of spirit. He knew the purpose of his mission: knew what laws were necessary to incorporate within himself, and how to send them forth to the world through his disciples. His whole life being a spiritual one, his physical organism was wholly composed of spiritual elements. When his mission on earth was finished, his material body was disintegrated, and its spiritual substance became incorporated into the bodies of his disciples. Being composed wholly of thoughts gathered in the higher spiritual realms by the master mind that governed it, it possessed power that never before had found expression on earth. For nearly 1900 years this spiritual power has been gradually growing and expanding, until it has gradually produced a body

of ripened souls who now stand ready to be gathered by the Master Reaper, God. This body of people, the first harvest of the world, owe their spiritual growth directly to the power that our Lord brought to earth. Truly he was the vine, and those who earnestly feel the need of understanding the will of God are the branches. This body of ripened souls, this first harvest of the earth, will take the place of the seed-man. They are to be the Messiah of the present cycle.

It is very difficult at our present stage of unfoldment to understand in its fullness the ultimate for which man was created. We can but slightly approximate the power and glory of that exalted soul who has reached a point at which he can say, "I have been given the dominion,"—not alone over the material of earth, but power over the unseen elements and forces of creation which obey no other power save that of mind. At present these forces are in a sense unbridled, and force all nature under the dominion of the god of creation, or generation.

Ages ago, when Yahveh, the God of the universe, willed our earth into existence, he implanted in the thought from which he created it a power that has absolutely ruled it from that time until the present. That power has absolute dominion over the elements of creation that are directly allied to earth. It governs all animal or physical life; and, as its function is to create, and the law through which it expresses itself is in the reproduction of kind, it is a tyrant of the most despotic character. All animal life obeys absolutely the mandates of this tyrant; and, having no reasoning mind, it obeys without question. It is this power, working through the multifarious forms of life, that gives to animals—as soon as their material organisms have been sufficiently developed—a desire to bring forth their kind. Not only does this power govern the unthinking animal world, but also the animal in human form: and will continue to govern him until, through bitter experience and much sorrow, he gains a soul unfoldment which gives him an understanding of the higher spiritual law of being, when, having been created in the image of God and possessing Godlike powers, he will be able to command this force instead of being controlled by it. It is this god (Eloheim) that Jacob wrestled with and conquered; and

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you, like him, must do likewise if you desire an understanding of spirit.

When man sees the necessity of living a higher life, struggle at once begins. The servants of the god of generation—the elementals and elementary forces—combine to hold him under the control of their master. If he is weak, he can not rise above the influence and dominion of this power. If he is strong and persistent in his endeavors, he will succeed. To succeed means to gain an undying, immortal consciousness. To fail means death with all its attending consequences. It is the god of generation that causes man to experience that change called death. It is the power of the image of the God of the universe in man that permits him to gain control of all elementary forces, and gain immortal life. Man who is under the control of the god of generation is the sport of circumstances, and is no more a free agent than is the beast of the field or the birds of the air.

The god of creation is the soul of our planet, and will continue to rule through the power of generation until the body is formed that is to constitute the harvest of the world. That body will draw to earth elements of such spiritual potency, that the function of the god of generation will undergo a radical change. Although it will still be the prime factor in governing the world, it will express its function in a more spiritual and exalting manner. This must necessarily be; for when that time does come, the low form of animal life which now finds expression on the earth will have disappeared, and a higher order of animal existence will have taken its place. We do not believe that generation, or reproduction of kind, will ever cease on our planet earth; at least not for many cycles to come. But the time is not far distant when generation will be of a higher order. The forces that govern this department of life, which at present are used by man to indulge his perverted senses, will then be used wholly to perpetuate the race. This misuse has filled the world with untold misery and crime, and will continue to bring death and destruction upon our race until a people have separated themselves from the rest of the world, and by united effort have gained spiritual powers, drawn from the God of the universe, which will enable them to have dominion over

the god of generation. This dominion is the expressed ultimate that God the Father had in mind when he created man.

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### THE HEEL AND THE HAND.

Visions of the coming conflict,  
Visions of earth's mighty throes,  
Thrill my heart oft-times to sadness,  
And more glad some themes I'd choose.  
I would still be fondly dreaming  
Of the glory and the rest,  
But a storm-cloud intervening  
O'er my hopes a shadow casts.  
Esau's heel, though now departing,  
Would his coming brother crush,  
And his forces now are gath'ring  
For a great and final "rush"; (Isa. xvii. 13.)  
Weighed by YAHVEH and found wanting,  
Esau's reign on earth is o'er;  
By the law condemned and sentenced,  
He shall triumph never more.  
Seeing that his days are numbered,  
He is mad'ning for the strife;  
And the ground which he hath cumbered  
Yieldeth only with his life:  
But above the din and carnage,  
All along the battle throng,  
Come there gleams of radiant sun-shine,  
Come there strains of sweetest song.  
Aye, the hand that's now in-coming,  
Hand of Jacob—Israel's hand,  
Fraught with justice—fraught with mercy,  
Scattering blessings o'er the land,  
Soon will hold the earth's dominion,  
Soon the promised sceptre sway,  
In the hand of love and goodness  
All—that sceptre will obey.  
Welcome then the night of conflict,  
Welcome trouble, toil, unrest;  
They but usher in the dawning  
Of the day by YAHVEH blest:  
Filled with holy aspirations,  
Let us wait, and watch, and pray;  
Like our prototype, found wrestling  
Till the breaking of the day.

## A REVIEW OF THE WAY OF ATTAINMENT.

BY H. E. BUTLER.

"And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it: but it shall be for those: the way-faring men, though fools, SHALL not err therein." Isaiah XXXIV. 8.

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isaiah LXV. 17.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar." Zechariah XIV. 20.

This highway is one and the same for all; but its beginning, the path leading to it, is from all stations and conditions of life. It has no terminus. In its beginning it is very narrow, and it becomes more and more so, until it entirely leaves the boundaries of this world, and enters one new and wondrous, where the way becomes as broad as the increased and expanded capacities of the inhabitants of that world.

In order to make these thoughts useful to all, it will be necessary to consider some of the stations in life from which the people start in pursuit of that world in which everything, even to the horses' bridles, is "holiness to the Lord." First, we will consider some of the mental conditions causing the people to enter upon the way. One of the main reasons for the pursuit of the new world arises from the individual having thoroughly explored the present one. He has drunk deep of the cup of its so-called enjoyments, and has felt keenly the bitterness of its dregs. He has become satiated with all that men count desirable in this world. None can have these experiences but those whose souls have lived through many lives, and have outgrown this world and all its accounted good. These have but a short way to go to reach that narrow way. With them the death-struggle of this world is comparatively easy.

There is another class who have further to go to reach this highway; but who, through many generations of a faithful Christian life, have learned to love God, his laws, and his glorious nature more than all else in the world. Many such are found in all branches of the Christian Church, from the Mother (Roman Catholic) throughout all the different bodies of Protest-

ants. These are not altogether pleased with their Church; for it does not come up to their ideal of what it should be, although it comes nearer to it than anything of which they know. Therefore they adhere to it closely, and support it faithfully. Many of these are engrossed with a multiplicity of duties in domestic, social, and business life, and find no time to search for and define their ideal. But when the true way is presented to them, they soon gather up all the affairs in life, and dedicate themselves with all they have and are to God and the new world, wherein dwelleth righteousness.

There is another condition still further from the path. Honest, thinking, reasoning men and women have become dissatisfied with all the theories and doctrines of the different churches, and have therefore thrown aside the Bible and Christianity, and are wandering around through the earth examining every new thing in search of that something for which their soul has ever been longing. These must first be convinced through their reason that there is a higher and better way, and that there are truly practical methods by which that way may be reached. Most of them have to be led first through a hope of personal advantage; and as they try the methods and experience the advantages, and as they near the path, their eyes begin to open and they commence to see the beauty and excellence of God and his Spirit. At this point in their experience, they become willing to leave the old world with all its allurements and pleasures, and begin to desire more than all else in life to live in the light of the Spirit of God, and to know and do his will. Here they also enter the path.

Still one more class is that of the young man and woman, who have come upon the stage of action with high ideals, great aspirations, with an active, determined mind to attain the highest and best there is. These also must be allured by the presentation of methods which will increase all their capabilities, and lift them far toward the heights of their aspirations. The methods presented to such must bring the promised and desired results from the very beginning. Many of these have their eye fixed upon this world and its grandest ultimates; therefore many of this class will apply the methods and obtain results that will enable them to reach high attainments in this world, and will be allured by wealth, honor, and position to use these powers for many years for their own aggrandizement, and for

the general elevation of the public standard of morals and intellectual abilities.

Many others, through refinement of their sensibilities, will become personally acquainted with the Spirit of God and his holy ones, and through this will become enamored of the inhabitants and the character of the new world, and will willingly let go all that belongs to the old, and enter the path with all the zeal and vigor of their youthful and aspiring natures. These are only a few of the many conditions from which the wayfarer enters the narrow way. However, the greater number come from these five stations of life. Among those that enter this road are the high and noble of this world, as well as the meek and lowly; leaders of men and society through all the grades down to the outcast and the outlaw. But having once entered this highway, they all find a common level; all travel the same road, and all reach the same ultimates.

We will now consider the cost of entering this path. First, before one can be induced to pay the cost, he must know enough of the life and its ultimate to make him love and desire it more than all the world possesses. He hears the words of the Christ, Go and sell that thou hast, and give to the poor, and come and follow me. The first question, then, that arises in the mind of those that have great possessions is, Who are the poor of whom the Lord speaks? Listen to his voice again: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Then, it is those who have given up all for the sake of the kingdom of heaven.

When the aspirant comes to the door of entrance upon that path, he finds there the angel of the Lord guarding the way. He comes with all his worldly possessions. He is required to lay them down, give them up to those whose business it is to feed and clothe, not only himself, but all God's poor in spirit. (See Acts iv. 34—v. 11. *This was the first fruits of the Spirit.*) Then comes the question, "Will you henceforth conquer generation in all its forms?" With a decisive reply in the affirmative to this, the next question is, "Do you love father, mother, wife, children, your reputation among men, or any or all things of this world more than the kingdom of God and his righteousness?" If a negative answer is given from the intellect, it is well, but not enough. He must still stand waiting at the door, and the question is repeated to the soul, the inner consciousness;



and the neophyte must wait there in the antechamber, or wander through the desert lands, until from the depths of the soul the question brings the response. "No: I am willing to die to the world, and to be to all things earthly as though I had not been." Then comes the question. "Do you give your life with all its hopes, desires, and aspirations without a reserve into the hands of God to be henceforth used, guided, and governed according to his will?" He may answer even from the soul, "Yes: I dedicate all." Still the door does not open. Then it is suggested to the soul-consciousness to pray that the Father may thus accept him. And as he attempts to pray, doubts and fears arise from within, and rush in from without. Still he struggles on, until the soul prays with a zeal of earnestness that enters into every fiber of his being: "Oh that the Spirit of God would take control of every attribute of my nature! Oh that I may be so thoroughly psychologized by the mind and will of God that every thought, feeling, and impulse of my entire being may be of his mind and will!" Then the door opens.

When those coming from the churches reach this door and are asked to give up all they have, they lightly answer, "Oh yes, I have done that." And to all the questions comes, in the same way, the answer, "Yes, Yes: I have been through all that." When from a distance, they are shown the highway, they say, "I know all about that; I have been on and over that way these many years:" and they confidently assert, "There is nothing there for me; I have been through all that," and turn away "like the sow that was washed to her wallowing in the mire." For there are many who, before the time had arrived for God to open the door to this path, had lived up to the light they had, consequently, in the soul-consciousness they had willingly promised to make these sacrifices; and as that was all they could do, they received at the time the assurance of their acceptance as a neophyte upon the path leading to this highway.

Like Moses from the mountain top, they had been permitted to view the promised inheritance from afar. But now that the time has come that all these experiences are to be literally actualized in all that pertains to their earthly lives, the egotism and selfishness of the flesh causes them to love the ideal more than the real, because it permits the flesh to enjoy the good things of a sensual world. When they can be convinced that all that

they have seen from afar in the ideal is now to be passed through in painful, laborious experiences, they enter the path better equipped, better prepared, to make rapid strides than any other class. But self-righteousness and love of the ego will shut out more of this class from the highway of holiness than all others combined: and in the language of Rev. III. 17, 18:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eye-salve, that thou mayest see."

Many will continue to assert, "I am rich:" and the pleasurable sensations arising from memories of what they have experienced, and the honors of a refined and cultured church association, will fully satisfy too many of them.

It must be here remembered that the above conditions do not admit the neophyte upon the highway of holiness referred to in the above quotation, but only upon the path leading to that highway. This path is comparatively broad and easy; for one may enter upon it and travel on through several degrees of attainment, while he has not met all the requirements promised when he entered the path. God's laws are infallible in bringing results when complied with. For instance, if one live the regenerate life, he will grow and develop in power and refinement of body, strength and clearness of mind, refined sensibilities, and intensified consciousness of the soul, so that the soul's consciousness may perceive many things belonging to the spirit and cause world, while his perception of that world will be like looking through a pin-hole in a sheet of paper. Yet in that consciousness he may go on through the first, second, third, and fourth, and even the fifth stage of unfoldment, or degree of attainment, while the chords of this world's interests, or lack of physical self-subjugation, or love of power and gain, may still bind him so that he cannot enter soul and body upon that highway of holiness, which is entered through the door of the Sixth Degree.

It must be remembered that God's laws, in so far as they relate in any way to our being, are the creative forces of nature; and when any one of them is laid hold upon by our will and applied in our life, it will infallibly bring the result in the par-

ticular direction of its office and function. Man may apply the law of regeneration, self-culture, and development without making the sacrifice or entering into the covenant above mentioned, and he may go on developing powers of mind and body, and even soul-consciousness, and thus may obtain qualifications for almost any sphere of action in this world.\*

But such are always brought face to face with the conditions for entering the highway through the narrow door of the Fourth; where they meet the spirit of the high and holy one, and there is laid before them two ways: to take this covenant in all its sacred relations, or to receive all the good things of this world. If they choose the latter course, they may go on without condemnation, and enjoy those things; but, if they choose to enter the narrow path by way of the Fourth, they then place their lives in the hands of the Infinite, with all they possess or hope for in the future. Then, even then, they may go a long way before they are absolutely compelled to yield up all that they have dedicated. They may even enter the Chamber of the Fifth in the soul-consciousness, while, in the body and its consciousness, they must remain still in the dark passage of the Fourth. But, after they have gained all that they can gain in the way of development of soul in the Fifth without conquering all the evils, and subduing all the fleshly conditions, and selling all they have and giving to the poor, then the light will be withdrawn from them, and the door will open into the abyss of darkness, where resides Lucifer, the son of the morning, who has fallen; and, for a short time, they may become incarnate demons of the most malignant character: but they must soon part with the body; for none can turn back to this world and its interests after having fully passed the door of the Fourth. It is then forever too late for repentance (change of mind.)

It will be observed that there are here set forth two ways that may lead to the same ultimates. One in which the soul and body enters into that everlasting covenant in the beginning. These are bound by the covenant for all time. While they may, when they come to the door of the Fourth, have the choice of the two ways; if they choose the way of wealth and honor

\* Because of this we published "Practical Methods to Insure Success" to meet the requirements of such; for the elevation of the qualities of part of the race will be a help to all.

and the good things of the world, though they will have the mental strength and comprehensive intelligence and power of mind and will to obtain those things, yet, because of the sin of violating their covenant, they will find that those of the world whose favor they seek, as well as all the good that they pursue, will rise up in antagonism to them; and in every sweet will be the sting of the scorpion. So that, really, the only hope remaining for all those who enter this covenant condition is to press forward toward the highway of holiness.

All who start for the highway, though they make this covenant and realize their acceptance of God, will find, no matter what may have been their former experiences, that they have a long and tedious struggle to kill out all fleshly desires, to subdue the creative mind and will in their own person. They must develop power of mind and will not only to kill the controlling power of their own body and intellectual mind, but must meet unseen, and heretofore unknown adversaries of apparent great malignity and power, and multifarious in their kind and quality of manifestation. We say apparent, because their entire power is in the physical mind and upon the material plane of action; and, if "we love not our lives unto the death," we can go straight forward, and these adversaries will only make manifest within us the adverse life of a sensual existence, which should be known and conquered. In all this conquest we are only learning by actual experience how to use the powers that we are gaining.

To illustrate the thought: If we never had occasion to use our hands in handling the heavier and material objects of earth, we would be incapable of using them; but by use they become strong and dexterous. And so it is with all the powers of the mind. The way has been made difficult, simply because man has for centuries lost all idea of its existence, and, consequently, all the powers requisite to it. All these powers must have mental drill, which sometimes seems terrible in its severity, because it is powerful in its achievement. But whilst upon this path which leads to the highway, every evil in our nature must be known and conquered, and every latent power brought into active usefulness. "No lion shall be there, nor any ravenous beast shall go up thereon;" for every animalized principle within our natures must first have been destroyed.

Nothing can walk that path but "the lamb of God that bear-

eth away the sin of the world;" that is, all the animal passions and propensities under absolute submission to the mind and will of God. So that the words may even apply to them: "He was led as a sheep to the slaughter; and like a lamb dumb before its shearer, so opened he not his mouth." For it must be remembered that the spirit of God said by the prophet that "the wayfaring man SHALL not err therein." He does not say that he need not, but that he sometimes does err,—but that absolute "SHALL not err." All that causes man to err must first have been crucified by his own will, and there will be no disposition to err. The fish cannot live on dry land, nor the bird under water. There is nothing to qualify them for such conditions; even so will there be nothing remaining in men or women who enter this highway to enable them to err therein. Every function and faculty of their entire nature will be under the absolute control of the mind and will of God.

When John saw these in vision (Rev. XIV.), he heard it said of them, "These are without fault before the throne of God." How many of our readers are willing to pay the price of obtaining this faultless condition before God? How many are willing that every faculty of mind and body which constitutes their earthly existence, with their possessions, loves, sympathies, and hopes shall die and be as though they had not been, and that the Spirit from God shall henceforth be their only ego, the only self, remaining? Truly, this way is very high: and none can see it and live as a man or woman in the loves, sympathies, and attachments of this world.

Behold, we lay open before you the way that was ordained from the foundation of the world; by which you may pass from this old age and order of things, from this material world of death, into the spirit world of immortality without the dissolution of the physical body. The way spoken of by the spirit when it was recorded, "Thou shalt not leave my soul in hell, nor suffer thy holy one to see corruption." That grand soul, the prophet Isaiah, longed and prayed that God would permit him to open to his people the path to this highway of holiness; but the only answer he received from his God was "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat (or gross), and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and under-

stand with their heart, and convert, and be healed." Then Isaiah in wonder said. "Lord, how long?" ( Isaiah VI. ) Jesus referred to this same quotation and said, "God hath shut their eyes, etc." And their eyes have been closed until the time appointed. That time has arrived; and blessed be the eyes that see, and the ears that hear, and that have part in this great salvation.

### THE EVENING HOUR.

[SONG.]

The evening hour, the evening hour—  
It draweth nigh, ye feel its power  
Of gentle quietude and rest,  
Calm as the sunset in the west.

Thus let no idle fancy play  
Within thy soul at close of day;  
But hallow'd then be every thought,  
Which at this hour to thee is brought.

Bright rays, like rosy sunset cloud,  
Will all thy being thus enshroud;  
And when they melt and fade afar,  
Behold, revealed, the evening star.

The star of hope, of prophecy,  
Like Venus, fair, shall ever be.  
And gild life's closing, sunset day,  
With heav'nly beam of silv'ry ray.

OLIVE R. LEWIS.

### THREE JEWELS.

FAITH.

"Trust in God as in a mother,  
Trust him as you would a brother.  
Trust him when you can no other.

HOPE.

"Hope for joy the coming morrow;  
Tho' to-day you may have sorrow.  
Do not of the future borrow.

DUTY.

"Do the duty first at hand.—  
The simplest rule Love ever planned  
To guide us to the 'Better Land.'"

SIMEON CARTER.

## BOOK REVIEWS.

The *Philosophy* of P. P. Quimby, with selections from his manuscripts, and a sketch of his life, by Annetta Gertrude Dresser. Published by Geo. H. Ellis, 141 Franklin Street, Boston. The above work was written by a personal friend and associate of the man who first introduced mental healing as a profession. It is a book well worthy of the attention of every one who is giving this subject serious thought. While to him is due the credit of the first introduction of this system, yet years before, it had been practised by hundreds, and even hundreds of thousands, in their own life. There is an organ in the brain marked by phrenologists as *bitativeness*. Where this is large, persons are apt to have good health and great vitality. The thought produced, where this organ predominates, is "I can not be sick:" and this, as a leading thought, puts in motion the energies of the body and mind, and all indisposition immediately disappears. This thought is really the underlying, or basic principle, of all mental healing. All denials and affirmations are simply methods of stimulating a firm faith in this one original thought. Dr. Quimby undoubtedly had this function largely developed, which gave life and potency to his whole body and mind. Other important features are his high moral standard and love of humanity. If many of our Christian Scientists and Mental Healers would take lessons from his life in this direction, there would be less liability of transforming a grand system into a benighted one of sensuality and black magic, wherein those powers are used purely for self without regard to the good of others. There is no great and useful principle in nature, even as she has no useful instruments, that may not be used to do as much injury as they are capable of doing good. The maniac may take the useful old scythe and destroy the lives of many. So it is with every useful principle. The only safeguards are a true spirit of devotion and a high moral standard, both of which Dr. Quimby evidently possessed.

*The New Galaxy* is a magazine profusely illustrated, containing 96 pages. This magazine is a valuable medium for the cultivation of the artistic taste and appreciation of the people, the numerous illustrations being taken from the works of the world's best artists. The author claims, that, in addition to the illustrations, the magazine will furnish trustworthy articles on art, literature, travel and exploration, biography, history, physical science, natural history, and practical information: that he will reject "sensationalism and trash, and will give something worth reading and readable, taking care that the public may rely upon the sincerity of every word printed." The first issue is fully up to the standard claimed for it.

The price is \$ 1.00 per year, or 10 cts. a copy. Published by Harry C. Jones, 92, 94, and 96, Fifth Avenue, New York, N. Y.

*The World's Advanced Thought and Universal Republic* united, is a small magazine of only 14 pages, yet it is the most interesting and brightest little magazine of a Spiritualistic character of which we know. One can read it with much interest and profit. Price 50 cts. a year; single copies 5 cts. Edited and published by Lucy A. Mallory, Portland, Oregon.

We call the attention of our readers who are interested in vegetarianism to the magazine *Food, Home and Garden*. Edited by Rev. Henry S. Clubb, one of the oldest exponents of the vegetarian belief in America, and pastor of a church, some of whose members have not tasted animal food for three generations. Price 50 cts. per year. Address 310 Chestnut Street, Philadelphia, Pa.

## EDITORIAL.

It seems that whenever the time arrives when God will give to his people new and higher knowledge, darkened minds and spirits will at once imitate the true light that is coming to the world, in order that they may make capital of the ignorance of the people. When we first published Practical Methods, several were solicitous of the right to publish them, desirous of using them as a means of advertising. One party has even gone so far as to plagiarize parts of this work and use them in his own perverted way. The same has been true of many others to whom these truths have come in their beginnings. Many have started out as leaders and teachers of the people in the highway of attainment, using part of the truths as a sugar coating for their errors, and pretending to be founders of some great system. Others are bringing to the world many truths mixed with many errors, named with high sounding names; appealing to the cold intellectuality of the people, and alluring them on by license into gross sensuality. So multifarious are these systems that the people say, "How shall we know the right way? one says one thing, one another." Is not this what Jesus prophesied eighteen hundred years ago? namely, that, if possible, the very elect shall be deceived. But thanks be to God for making such provisions that it is not possible for his elect to be deceived. The word elect is the equivalent of chosen. Jesus said again, "Many are called, but few are chosen." And who are the chosen, or elect? He also said, "He that is able to receive it, let him receive it." Therefore whoever is able to dedicate his life to God, and to follow the guidance of his Spirit, like a little child the leadings of its father, will be chosen of God; and his perceptions and understanding will be led in the way of truth so that he will readily discern the error. And whoever can trust in God wholly will be led in the way of all truth; but they who trust in themselves or in man will always be led into error.

Whatever systems of occultism there may be, one thing is



certain: all laws or principles in nature are derived from God; and any system of teaching that does not make the spirit of devotion the leading factor is sure to lead its adherents into error and final degradation. There can be but two ways: the one, to seek Godlikeness, and, through the spirit of devotion, to inspire the spirit and potency of the divine mind and will, which if followed faithfully and obediently will lift man into the consciousness of his divine sonship; the other, man may through study and intellectual ability gain a knowledge of the mundane laws and forces, and by the power of his own will may cause them to be obedient to him; but there are laws underlying this course of life which make it impossible for any one to pursue it without descending into the most darksome abyss of mentality and into vice. Therefore the injunction of the beloved disciple, John: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." The Christ coming in the flesh is certainly the standard of all true religious thought; but any system without Christ is sure to descend into darkness. Before Jesus, the Christ, came, there were systems of high and exalted spirituality, because underlying them was the ideal of the spirit of the anointing of the flesh from God.

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We now have Volumes I., II., III. and IV. of THE ESOTERIC revised and reprinted in two volumes, which are neatly bound and sell for \$2.00 per volume. This is a work that we have been anxious to have done, on account of so much worthless and even disgraceful material appearing in THE ESOTERIC during the time of our absence from Boston looking for a site for the Esoteric Fraternity on this coast. We now feel that, hereafter, there will nothing appear in any of the volumes of THE ESOTERIC of which our friends need feel ashamed. We also have "The Narrow Way of Attainment" on sale, which we sell, bound in cloth, for \$1.00. Also "The Seven Creative Principles," which is a book that has met a demand in the minds of the people,

and has had greater sale than any work ever published by the E. P. Co. Price \$1.50. The sixth edition of "Solar Biology" is now in print. Price \$5.00. The pamphlet called "What the People Say" is on sale at this office. Price, 15 cents.

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The Self-Culture Society of 197 Lagrave Street, Grand Rapids, Mich. is doing good work in the way of distributing The Esoteric and other literature of kindred nature. This is one among many—and yet not half enough—of such societies, who are patiently working for the spreading of these vital truths throughout the world. God is raising up his instruments in various places under varied names; but, under the same great Mind, all are together working the accomplishment of the divine purpose.

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We take this occasion to thank our friends for the many good letters we have received. We feel that they form one of the most profitable parts of THE ESOTERIC, if not indeed *the* most profitable part. We hope our friends will continue to write out their experiences, suggestive thoughts, etc., and send them in. Of course we reserve the right to discriminate as to what will be useful to our readers.

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Having become well established at this place, we intend to close the Boston Office as it is no longer necessary. All communications and orders for Solar Biology, Seven Creative Principles, Narrow Way of Attainment, Practical Methods to Insure Success, and The Esoteric bound volumes and the current and back numbers, should be sent to Applegate, Cal.; but all money orders should be drawn on Auburn, Cal.

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We hope our friends will observe the advertisement of the views of the E. C. F. grounds (Oak Park), as it will be a means of becoming acquainted with the locality, and a little help to our community in the way of finance.

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## BIBLE REVIEWS.

NO. LX.

"THE REVELATION OF ST. JOHN THE DIVINE."\*

CHAP. XIX.

Verse 1: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God."

"After these things;" that is, after the fall of Babylon which we have been considering in the former chapter. John said he heard the "voice of much people in heaven." He simply heard their voice: he does not say that he saw them, neither does he attempt to say where the heaven to which he refers was located; whether it was on earth, or above the earth. But, after the sounding of the seventh angel (Chap. XI. 15), very similar words occur: "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and, of his Christ." Now, if the kingdoms of this world were declared to be the kingdoms of our Lord and of his Christ, then, this people may have been upon the earth; for they sang the song of salvation, and it is the redeemed that sing this song. We have also seen in Chap. XIV. that there were gathered a hundred and forty and four thousand who were virgins because they lived the virgin life. These ascribe the glory and honor and power to the Lord our God. They know that it is by his Spirit, and by the power of his will, that he has destroyed the chief adver-

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\* The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

sary of his people from the face of the earth; and for it they give praise unto God in that most comprehensive word Alleluia.

The Hebrew form of this word is usually rendered Halleluia. This being translated from the Greek, the "h" is omitted, but the meaning of the word is the same; that is, Praise ye Yahveh. Yah is the abbreviated form of the great name of God. Allelu expresses not only Praise ye, but it has been given a more comprehensive and sacred meaning than all other forms of utterance, and was anciently used only when the highest and most sacred adoration was desirous of expression. And how beautiful is the thought embodied in the words "Our God!" The word Alleluia identifies the one to whom they refer. We claim Yahveh as *ours*, our power, our strength, and deliverer. This exultant song and claim of Yahveh as our God is the equivalent of saying that Yahveh has fulfilled his covenant,—the covenant that we made with him, between him and our own soul, even that covenant that was written upon tables of stone upon Sinai, and was rewritten upon the hearts of those of his people who would accept. And here he has fulfilled the utterance that he is our power, our deliverer, our everlasting strength.

Verse 2: "For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servant at her hand."

The above words are as plain and comprehensive as anything we could say. Note the first sentence. It was God's own hand that had wrought this great destruction for which the merchants and great men did mourn; and it was righteous, because this body that is called the great whore did corrupt the earth. And not only so, but he hath avenged the blood of his servant at her hand. "Vengeance is mine, saith the Lord, and I will repay." And these rejoice because the Lord has repaid her.

Verse 3: "And again they said, Alleluia. And her smoke rose up for ever and ever."

It seems in this connection that the saying, "Alleluia," and "the rising of the smoke," are connected as cause and effect. And we have no doubt that they are thus connected, as we have seen in the consideration of the seven steps of attainment in the Reviews of Chaps. II. and III. Theology takes this verse to mean that the wicked were cast into hell, a lake that burns forever and

ever, that torments but does not destroy. But this would not be compatible with what those in heaven were heard saying, "True and righteous are thy judgments;" for no man of moral standing would call it right to take a criminal, no matter how deeply sunk in crime, and torment him by even a slow and torturous death. How often have you condemned men for the torture of a criminal whose execution has been taken out of the hands of the law! and our present civilization rises in indignation against a prolonged death, even in a legal execution. Yet there are multitudes of refined men and women among us who try to believe that God will punish a criminal with most horrible torture, not for an hour, a day, a month, or a year, but eternally; that he will even use his great power to preserve the life of the condemned soul for nothing but torture. They try to believe this because they think the Scripture teaches it.

"Her smoke rose up forever and ever:" Smoke is composed of particles of the body that is being consumed passing away; therefore unless a body is continually renewed, it must sooner or later disintegrate. But this beast body, whose smoke rises up forever and ever, is the everlasting sacrifice of the animalized nature of the human body: for generation will continue on this planet as long as it is inhabited by physical bodies; and if these words mean to all eternity, then it will be occupied by human bodies to all eternity. As God will dwell in them, he will be in them a consuming fire, which will hereafter and forever consume all the merely animal nature, and transmute it to a high and holy nature like to his own. Thus the smoke of the sacrifice will ascend before him forever. The body is here spoken of in the feminine, because all of God's people are called the wife, and Yahveh is the husband. And this his wife had played the harlot, and had committed all manner of crimes; but hereafter the physical body of the human family will be joined to the spirit, and God will be all and in all.

Verse 4: "And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia."

It is enough to say of this verse that the four and twenty elders would be more correctly translated in this instance as the four and twenty ancients; and, instead of the translation

"The four beasts," it should be "The four living ones," as in Rev. iv. 4. These are undoubtedly identical with the cherubim, or keepers, referred to in Isaiah vi. 2, and in Ezekiel i. and x.

Verse 5: "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great."

The Greek rendering is "And a voice from the throne came forth." It came to all his people, both small and great, calling upon them to "praise our God" for all that he had accomplished for them, and commanding them that they should fear him:—not that slavish fear that a people have of a tyrant, but the fear of offending one that we love most dearly, and whose approval is to us more than life. The call here is not to his sons, but to his servants and all that fear him. In this call—as well as in the dealings of God with all his people—there will not be an appeal to any denomination, class, or creed, but to all that fear him.

Verse 6: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

This multitude of voices, John said, sounded to him like many waters, and like mighty thunderings. These comparisons illustrate to us the great number of the inhabitants of earth who will rejoice when the Lord will have taken to himself his great power and shall reign. Then will the mist of darkness that is now over the minds of all people be cleared and clearing away. Now the adverse psychisms are so great that even the strongest have not the full use of their mental faculties; and the middle and lower classes have no mentality of their own: they act and think as the public mind acts upon, and thinks through them.

Verse 7: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

As their attention is turned toward God, they perceive that the marriage of the Lamb has come, and that his wife hath made herself ready. We have said in our earlier writings that the interior of man is feminine. The interior is the soul. The exterior, or physical body, when it is wholly submissive to the mind of the Spirit of God, becomes the Lamb; and when the marriage of the Lamb has come, the unity of the soul and body in all its consciousness and desires will have been completed. The soul having become one with the Father, and having

a complete development of all its functions and faculties, is ready for the great ceremony of the marriage. A marriage is the joining together, the making two, one. The souls of men are in the body, but there is no unity of consciousness between the two states of existence,—the consciousness of the soul and of the body. The soul is made partaker of much of the thought, desires, and loves of the body: thus it is corrupted and distorted by evil practices; and it is refined and purified by righteous thoughts and practices. It is a prisoner in the body, and not a co-worker only in so far as it originally formed that body and gave it quality and tendencies. It is forced to be a spectator and participant in all the error, evils, and crimes that the body commits, which arise, of course, from the quality originally given the body by itself. Thus the soul learns by sad experience the result of every evil as well as every good act in human life. And also, its consciousness being from the cause side, it learns the result of all qualities in their tendencies and workings; so that when the unity with the body is established, and the consciousness of the soul and body is in perfect oneness, that soul becomes the wise master builder of the temple of the living God, or the God of life.

Anciently the soul was imaged as the two faced god; for it is constantly beholding (giving attention to) all that the body does. It is also giving its attention to the cause world: and, when it is perfected by a righteous life, it beholds the Spirit and knows its mind, and loves to be governed by it. The marriage here spoken of is brought about by years of careful restraint and culture of the physical body and all its faculties, until it is purified and wholly subordinated to the mind and will of God. Then the mind of the soul and of the body are united and become one. And as the mind of the soul is one with the mind of God, and always beholds the mind of the Spirit, when this union takes place, there will be great rejoicing in heaven, and a great change wrought on earth; for men will then become true and faithful subjects of the dominant mind and will of God. This marriage will be celebrated by a separation of the righteous from the wicked, and the establishment of divine order on earth. The veil between this and the spirit world will

be forever removed, so that men will be as consciously with, and an associate of the inhabitants of the spirit world as of this. The obtaining of this righteousness on the part of the people will necessitate in divine justice that God should deliver them "from evil." Therefore it is said that God will destroy them that corrupt the earth.

Verse 8: "And to her was granted that she should be arrayed in fine linen, clean and white (bright): for the fine linen is the righteousness of saints."

Here it is the soul that is arrayed in clean, bright linen, which we are told is the righteousness of saints. Let us also rejoice, thank God, and take courage that out of this deep pit of degradation, in which this so-called civilization is found, there will be a great army, when they are gathered together, that will come up out of it, and who will have washed their robes and made them white by their own true life of righteousness.

Verse 9: "And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

"And he said unto me, Write," and closes the verse by saying, "These are the true sayings of God." Now, unquestionably the angel knew that this Revelation would be written, but he here evidently intended to caution John, or rather impress upon his mind that these sayings were very important and should be recorded with exactness as the words of God; for when the time shall have come that these words are fulfilled, it will be a time of 'great spiritual darkness' throughout the world, and hope will have almost disappeared from the hearts of men. Then these words will be of great cheer; and more particularly so because God's messenger emphasized them, and gave them a more special importance than all the rest of the Bible. When this word of God comes to man, while the influence of his burning words are fresh upon their senses, it will be a time of rejoicing. As in Christian experience, times of great ecstasy come when the soul rejoices exceedingly; but as soon as that is past, darkness falls upon it, and, many times, greater doubts and fears than before. Those who observe the injunction of our Lord to watch, and are carefully studying the scriptures, will see an unquestionable reference in these words to their own experience, and that they point directly to immediate deliverance



from all the darkness and oppression that is about them; for this time will be to the world as is very correctly expressed by **Zechariah** (xiv. 6): "And it shall come to pass in that day, that the light shall not be clear, nor dark." While the old order of disorder has been broken up, yet marauding bands are seen every where, and "there is no peace to him that goes out or comes in, because of the affliction." The world will be in chaos, and in the hands of the pilfering, robbing, and vulgar hordes; but, at the same time, the deadening virus emanating from the hypocritical and sensuous so-called church organization, which had so stupified the mind and benumbed the soul, will have passed away, and there will be consciousness of freedom to both mind and soul that had not existed even in times of law and order. When these things shall have come to pass, then know that what is recorded in the rest of this chapter will soon begin to be fulfilled.

**Vers 10:** "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

John fell at the feet of the messenger that showed him those wondrous things and was about to worship him; but he told John that he was but his fellow servant, like unto the prophets, and even explained further that they who had the testimony of Jesus had also the spirit of prophecy. So that whoever this angel was that was sent to John, it was enough for John and for us to know that he was a man who had at least lived on the earth, and, perchance, might have been then living in the earth-form when he was sent with this Revelation to John. It is not for us to inquire, neither should we care, whether the messenger yet retained the physical body upon earth, or had laid aside the body and was with the Lord in the heavens. Now Paul, in his first letter to the Corinthians, Chaps. XIII. and XIV., seemed to clearly understand the spirit of prophecy, and set forth the fact that not all persons would prophesy, but said that it is the most desirable gift. John did not possess this gift; therefore he received this wonderful prophecy through one of his and our brethren. It is advisable that we be careful and not be found among those who condemn those who have the spirit of prophecy; for Paul advised his people to follow after spiritual gifts,

"but rather that ye may prophesy." Whoever has the Spirit of Christ in truth and reality will have spiritual gifts. And those who do not turn away from gifts, and condemn the prophet that will prophesy in these days, will have light and consolation in the time of darkness. But those who do so, will be found without God and without hope in the world.

[To be continued.]

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### THOUGHT.

Thought is deeper than all speech,  
Feeling deeper than all thought;  
Souls to souls can never teach  
What unto themselves was taught

We are spirits clad in veils;  
Man by man was never seen;  
All our deep communing fails  
To remove the shadowy screen.

Heart to heart was never known;  
Mind with mind did never meet;  
We are columns left alone  
Of a temple once complete.

Like the stars that gem the sky,  
Far apart, though seeming near.  
In our light we scattered lie;  
All is thus but starlight here.

Only when the sun of love  
Melts and scatters stars of thought,  
Only when we live above  
What the dim-eyed world hath taught,

Only when our souls are fed  
By the fount which gave them birth  
And by inspiration led,  
Which they never drew from earth,

We, like parted drops of rain,  
Swelling till they meet and run  
Shall be all absorbed again.  
Melting, flowing into one.

CHRISTOPHER PEARSE CRANCH.

## EVIL PERIODS IN OUR HOROSCOPES.

BY DAVID LUND.

It has been found by observation and experience that the evil periods in our horoscopes, caused by planetary influences, do not always affect our business matters, causing bad speculations and loss, etc.; nor do they always affect the health, except it be indirectly: but it is found that many of those periods are worked out on the mental plane, causing great anxiety of mind, great despondency, worry, and excitement, without any apparent cause. So that we may say with the sweet Psalmist of Israel, "My soul why art thou cast down, and why art thou so disquieted within me?" At those times we feel out of harmony with our environments, and feel harassed with the petty affairs of life: we are dissatisfied with our condition, no matter how good it may be, compared to others; and we are often in dread of some imaginary impending evil, and so we desire change,—and think that people and fate are against us.

Now, during those times, our development is retarded; we are dissatisfied, and feel that we are not making that progress we would like. And we are even inclined to doubt and to question the efficacy and truthfulness of the methods we have adopted to make us superior to our present condition, and to enable us to rise above human environment. At those periods in particular we are subjected to some temptation; "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These would seduce us from the narrow way we have entered. They show us the "wicked who flourish like the green bay tree," and try to allure us back into the broad ways of the world to enjoy the good things of this life; and thus we feel that we are drawn, and to be drifting towards the whirlpool of involution,—down, back into matter!

Well now, what are we to do during these dark periods of

trial and temptation? One thing it is necessary and beneficial to know,—that the period will come to an end sometime. The next best thing is to stand still and think, why are we so over-anxious about our surroundings, and why are we in such a hurry with our development, and in such haste to make attainments? Is our time limited, and are we working to a given time? Will our opportunities end with this life? No such thing; they did not begin with this life, and they will not end with it. We have all the time that ever there is to do it in: we have an eternity before us, and Omnipotence at our backs. Then, why this anxiety, this impatience, this worry and excitement? Just picture the calm, serene demeanor of the Nazarene while contemplating the lily that neither toils nor spins, and in his child-like talks about his Father in heaven. “He that believeth will not make haste.”

We are too impatient of results, and so overanxious that quite the reverse happens to what we want. We must have patience and faith and confidence in the power residing within us and around us if we desire to work successfully in divine magic,—the magic of Christ. We must study God's methods of creation. God works by evolution; and by that method he could “raise up stones to be the children of Abraham.” But evolution requires time and patience. It is true that “God made every plant before it grew” on the thought plane, but it took millions of years for the simple daisy to materialize. What ages then must it take to make a perfect man in his own image and likeness—to have dominion over the earth? When the spiritualized thought of God first descended into matter, it contained all the potentialities and possibilities of a perfect God-man: that divine thought began at once the work of evolution,—began to struggle upward, back towards the source. And in this struggle upward it must pass through all states and conditions of existence: sometimes resting a while, only to return with renewed vigor, gathering experience and knowledge, and learning all the lessons that matter has to teach, till at the end of many ages it stands erect and perfect before the Father, the crown and culmination of the thought that first descended into matter.

Therefore at the periods of evil planetary influences, we must

not be diverted from our purpose, we must not be dragged back deeper into matter; but we must oppose with our will this drifting back tendency. We must formulate our desires anew; we must repeat again what we will to be, and say to our lower nature, be still and know that I am God.

Again, we must not lose confidence in Esoteric methods as laid down in our Magazine. Depend upon it these methods will not fail us. For a long time the path we have chosen may be the *Via Dolorosa*, but it is the way which the illuminati of all ages have pursued. Moses dwelt alone a great part of forty years in the mountains of Midian, and must necessarily have led a chaste life, and thought much on Yahveh, the God of Israel: and being learned in all the occult wisdom and knowledge of the Egyptians, he developed soul consciousness, and saw the burning bush, and heard the voice speak, and developed his magic powers which he employed for the deliverance of the Jews. Zoroaster secluded himself from human society for a number of years and conceived his idea of Deity, and restored the religion of the Magi. Gautama Buddha broke away from the life of generation and the senses to live the life of regeneration. So also Pythagoras, by esoteric methods became luminous. This luminosity was called the white light of Pythagoras. So with Confucius, Elijah, and Elisha; and many of the prophets of Israel lived "abnormal" lives, in caverns, or on lonely mountain sides, till by their chaste lives they became luminous, and sensed the mind and will of God, and gained magic powers. The Nazarene, from twelve to thirty years of age, was undergoing his initiation in the sacred sciences in Egypt. Look again at the chaste lives of the Rosicrucians and the Alchemists of the middle ages. The church of Rome also knows the secret of her power, and enforces celibacy on her priesthood. And so on all down the ages to the time of Emanuel Swedenborg, and to the *recovery*, by esoteric methods, of the grand science of Solar Biology. But although it is of the highest importance that the neophyte should have his daily silent hour in seclusion, it must not be inferred that it is absolutely necessary to dwell continually alone to make attainments. On the contrary, a proper association of the sexes is of the greatest advantage to

our development. But the life forces, and "consuming fires" must be held firmly under control, and perfectly subject to the will, and thus directed by the thought to the part affected. The while, however, our thoughts must be continually polarized toward spirit, in order that our nature may become more refined, more ethereal, and more spiritual. This is called "the great work" of the redemption of the soul and body from matter,—in higher Alchemy the "Volatilization of the Fixed." We shall thus become superior to all planetary and mundane influences and forces, and become spiritual sons of God, and thus "have dominion over the earth."

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#### PRE-EXISTENCE.

While sauntering through the crowded street,  
Some half-remembered face I meet,  
Albeit upon no mortal shore  
That face, methinks, has smiled before.  
At sunset, as I calmly stand,  
A stranger on an alien strand,  
Familiar as my childhood's home  
Seems the long stretch of wave and foam  
One sails toward me o'er the bay,  
And what he comes to do and say  
I can foretell. A prescient lore  
Springs from some life outlived of yore.  
O swift, instinctive, startling gleams  
Of deep-soul knowledge! not as *dreams*;  
For aye ye vaguely dawn and die,  
But oft with lightning certainty  
Pierce through the dark, oblivious brain,  
To make old thoughts and memories plain,—  
Thoughts which perchance must travel back  
Across the wild, bewildering track  
Of countless æons; memories far,  
High-reaching as yon pallid star.  
Unknown, scarce seen, whose flickering grace  
Faints on the utmost ring of space!

PAUL H. HAYNE.

## INTERNATIONAL S. S. LESSONS.

### FOURTH QUARTER.

BY H. E. BUTLER.

#### LESSON I.—October 6.

The Time of the Judges.—Judges ii. 1—12, 16.

“And the angel (or messenger) of the Lord came from Gilgal to Bochim:” It was more than likely that this angel appeared to the children of Israel in human form; and whether he was one living in the flesh, or a spirit sent from God, matters but little: but at the same time it is well for us to consider the possibility of its being a man in human organism; for one of us may sometime be an angel. We read in the New Testament that some have entertained angels unawares. The real meaning of the word angel is, messenger; but the word has been restricted in its use to a messenger of God or of the devil. And, through a deceptive freak of the human mind, it has always been considered a ghostly apparition, or a form with great wings like a colossal fowl; and all kinds of vague imaginings of something unearthly and entirely unhuman have been connected with it. These imaginings arise from a lack of knowledge of all things that pertain to the cause world. Many good church members, when told of an angel appearing, would say, “Oh I would be so frightened!” and because of these vague, improper conceptions, this thought is made necessary.

There were in those days, and we believe there are still living in the body, men who have separated themselves from the world, and who have sought day and night continually to know the mind and will of God concerning them, and who have lived so perfectly in harmony with that will that they have become luminous with the spirit of the Highest, and whose knowledge is the knowledge of God, his will, and his thought. When God would convey a message to a people, such an one becomes a fit messenger: and when he speaks as God, as in this case, saying, “I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.” it is the spirit of

God, his consciousness, and his thought which is using the organism of the man through which to speak. It is possible for *any one*, who has the will to live the true life, to gain such unity with God that he may become an angel or messenger.

Another form of messengers are referred to by the apostle when he speaks of "the souls of just men made perfect in heaven," and asks. "Are they not all ministering spirits, sent forth to minister to them who are to be heirs of salvation." A ministering spirit may be an angel of God, and he may be only one whose duty it is to guide and instruct God's faithful children. But they never appear with colossal wings to fan the atmosphere as a means by which to carry ponderous forms through space; for their spirit bodies are not effected by gravity, and, in place of wings, they move by the power of thought.

This messenger came with the word to Israel that they had violated his covenant, and, at the same time, with that important information for us to-day, that he will NEVER break that covenant. Notwithstanding all Israel's sins and violation of their part of the contract, yet he will fulfill to the children of Israel all the words of his covenant. And while the word Israel has become synonymous with God's faithful people, yet it must be remembered that God made the promise to Abraham and his seed, to Jacob and his posterity; and not only so, but, when Abraham was ready to accept one who was not wholly a covenant child, God emphasized and particularized in Genesis XV. 4, that it should be his own physical offspring. The same promise was renewed to Jacob (Genesis XXXV.) and his name was changed to Israel, and again the promise to him appears in verse 11; and shall we not say that it is there materialized. So it will be seen that the literal Israel had a *right* to claim the promise for their literal children.

We think that it has been abundantly substantiated by modern writers that all the Christian nations are the literal descendants of Abraham: and therefore we have a right to claim these promises, and to expect their fulfillment from the right of inheritance as well as from being grafted in "through our Lord Jesus Christ." In this case, as in all in which God refers to his covenant, the strongest possible language is used: "I will NEVER break my covenant." And we see the same claim all through the prophecies. The prophets are all looking down to the time when there will be a people who will keep their part



of the covenant; and God will then fulfill his to the letter. He said, "I am Yahveh, I change not; therefore ye sons of Jacob are not consumed." (Mal. III. 6.) Neither will he ever change nor consumes the literal sons of Jacob—which we are—and Judah, our literal brother, until his covenant be established with them on earth. And the time for that has come whenever we, the sons of Jacob, take that covenant into our hearts and lives, and keep it perfectly. Then, and not until then, will the Lord's prayer be answered, and God's kingdom will have come and his will will be done on earth.

The anger of the Lord, spoken of in verse 12, expresses the idea of the execution of justice, the time coming when men will reap the fullness of the reward of their deeds. Not that we believe that God really puts forth his hand and executes as a separate entity; but he simply withdraws from them that protecting hand, and through and by natural laws the execution of his judgments are accomplished. As in the case under consideration: Israel was commanded to destroy the nations, to break down their altars, etc.; for he knew that these nations would be a snare to them and a constant thorn in their side. Therefore the angel of God simply called their attention to the fact that because of their disobedience they had brought all these judgments upon themselves.

## LESSON II.—October 13.

The Triumph of Gideon.—Judges VII, 13-23.

The time of the Judges is a time of interest to every thoughtful Christian mind. After God has saved his people from their Egyptian bondage and brought them into the land that he had promised to their fathers and to them, Yahveh was their only king. Thus Israel formed the kingdom of God on earth; for although Joshua had served as their king, yet he was to them not as a king, but as a prophet who informed them of the word and will of God concerning them: and from history we see that he always came to them as the mouthpiece of the Lord.

After Joshua's death there was no successor appointed, because Israel had the law and were supposed to keep their covenant in obedience. When they erred, God would send them prophets and messengers to show them the result of their disobedience; and these judges, we are told, God raised up to them. We have no account of their being at any time chosen

by the people. Whenever there was a man required to restore Israel to piety and purity of character, God chose a man for that purpose: and it did not always follow that he came of the nobles of Israel; for the greatest man that ever delivered and reigned over Israel was David, the shepherd boy. Gideon said to the angel that his family was poor, and that he was least in his father's house.

When Gideon was called to deliver Israel from destruction, he was not prepared to go blindly, but he wished to make sure that it was the will and guidance of the spirit of God. He was an honest sceptic; and God always respects such. With his scepticism there was also the spirit of child-like devotion; he desired to obey, and to do the will of God. The vision of the angel and his direct and unmistakable words, as well as the sign given, would seem to have been enough: but it must be remembered that Gideon was in a land filled with magic workers, who by the power of the mundane were able to do wondrous things; therefore it was a reasonable scepticism on his part, because he was called to do a work which in the eyes of men was impossible. So God honored his scepticism by adding the sign of the fleece. When he was thoroughly convinced that he was called of God, he went forward with perfect faith; and God demonstrated through him that he would fulfill his part of the covenant to Israel, notwithstanding that these evils were brought upon them by their own misdoings.

The general thought in the church of to-day is that God has changed his methods of dealing with his people; but how often throughout the scripture are the words repeated, "I am the Lord, I change not." The change is in his people. To-day if the Lord speaks, there are none that will hear. If he send a spirit angel, they are terrified and will not listen to his message. If he send one in the human form, they will not listen to him, but call him an imposter, because he does not come sanctioned by the church. Therefore every avenue by which God in the past has communicated with his people has been closed by those people themselves. God has said by the prophet Isaiah concerning this time in which we live: "I also will choose their delusions, and will bring their fears upon them: because when I called, none did answer; when I spake, they did not hear, but they did evil before mine eyes, and chose that in which I delighted not."

While Israel was in a condition in which God could raise up

messengers, he continued to do so ; and when they became dissatisfied with Yahveh as their only king and law-giver, and asked for a king like the other nations around them, God, their king, sent his prophet to select a king for them, but at the same time warned them that it would be worse for themselves. Notwithstanding their continuous rebellion against him, he watched over and guided their kings through the mouth of his prophets just as far as they would listen to his voice ; and when they would no longer heed his prophets, he governed their conditions through the surrounding people.

He has guided and led them by an invisible hand until his Israel now stands before the world as the civilized nations of the earth,—far in advance of all other nations. And here in the wilderness of the people, he calls, now, to every individual to renew that covenant with him. And he has told us by the message through his angel to John, that he will find a hundred and forty and four thousand who will receive the covenant in their heart, and keep it in their life. Even now he has gathered to this place a goodly number who have entered into covenant with him ; and we have perfect faith that he will not fail in finding and gathering that people to the place that he has chosen. He has begun to gather them in the manner prophesied by Jeremiah (III. 14): “Turn, O backsliding children, saith the Lord ; for I am married unto you : and I will take you one of a city, and two of a family, and I will bring you to Zion.”

He will do this notwithstanding the prophetic words of Psalm II. 1: “Why do the heathen rage, and the people imagine a vain thing.” For, ever since the beginning of this work, the heathenish spirit of the people has raged against us ; and they have imagined vain things concerning us, and judged us after their own hearts and habits of life. But God is our king. God is our judge ; and he is daily fulfilling that holy covenant that he made with our fathers, and has written in our hearts. We often have the consolation of hearing the song of the angels, as did the shepherds when the Christ was born eighteen hundred years ago. Thus we have daily recognition that we are his ; therefore we fear none of these things that the perverted world would fain bring upon us. Our souls often unite with the chorus of angels singing, “Peace on earth, good will toward man :” and we have fulfilled in us the prophecy of

Isaiah (XXXIII. 22): "For Yahveh is our judge, Yahveh is our lawgiver, Yahveh is our King; he will save us."

LESSON III.—October 20.

Ruth's Choice.—Ruth I. 14—26.

The book of Ruth contains an important lesson of fidelity; and it also teaches the reward of those who unite themselves with Yahveh, the God of the universe, "and take hold on his covenant." For the words, "your God shall be my God," were the expression of full acceptance of the God of Israel: and the fullness of the meaning of that expression carried into her life and character constituted Ruth one of his covenant people; as the same true-hearted acceptance of Yahveh will so constitute all who not only accept, but trust him absolutely in all things. But to be accepted of him we can have "no other gods" (source of confiding trust); for that is our God in which we trust to save us from danger, want, or from any of the vicissitudes of life.

This sterling integrity, faithful obedience, and loving faithfulness were the prerequisite characteristics to make that heathen girl the mother of the great David and the greater Christ. Herein is suggested an important question in the genealogy of our Lord Jesus, the Christ. It is this: If Joseph was not the physical parent of the fleshly body of Jesus, then his genealogy is of no importance to us. If the records had given us the genealogy of Mary, it would have been traced to Ruth, the Moabitess; but if Jesus had come *only* from this family, he would not have fulfilled the Scriptures, which prophesied that he should be of the seed of Abraham.

Here we think there are evidences that somewhere in early history, and during the dark ages of our Mother Church,—now the Roman Catholic,—these records were slightly altered; for in the genealogy given by Matthew we find "Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Now, we must necessarily question the utility of this genealogy if the commonly accepted ideas are true; for the first words of Matthew are, "The book of the generation of Jesus Christ," and he winds up by telling us that after all it was not the genealogy of Jesus. That given by Luke (III. 23) says, "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, etc." This parenthesis, to say the

least of it, looks suspicious. It is unreasonable to suppose that a historian should go to the trouble of giving the genealogy of one who was only supposed to be and was not the father of the flesh of the man Jesus.

But we will not repeat in this lesson the argument and the conclusion from this thought, as we have given it in full, and we think with sufficient clearness to convince any unprejudiced student of the Bible that these records are true with a very slight alteration, and yet that Joseph was the father of the flesh of Jesus. Otherwise the truth of the Scriptures can not be reasonably maintained. See Bible Reviews No. XXIII., Volume V., page 428 of *THE ESOTERIC*. We think, if this article is carefully read, that the Christian will receive from it an important lesson; and that the sceptic, who through this passage, and, perhaps, many others not understood by him, has thrown aside the Bible as unreliable, will find convincing proofs of its veracity.

I would fain shun all grounds of controversy, and confine myself wholly to such thoughts as would stimulate true spiritual devotion, were it not for that most potent fact expressed by our Lord when he said, "Ye shall know the truth, and the truth shall make you free." Now, if knowledge will free the soul from bondage,—the bondage of sin and death,—let us not fear it, but let us seek it earnestly with a prayerful heart; for that glorious temple, which God is building upon earth, must be builded not only of the foundation principles of a true child-like devotion, but upon it must be mounted the knowledge of facts and things that really are. All the rubbish of error, which is the antithesis of knowledge, must be taken away and burned; so that the temple will be constructed of men and women with pure hearts, and noble and expansive intellects, worthy and capable of receiving from the Father's hand, not only the reins of government, but the dominion over everything in and upon the earth, and merit those most potent words, "The sons of God."

The lesson given by the author of the International Lessons is beautiful and instructive; and any one can read it with pleasure and profit.

#### LESSON IV.—October 27.

The Child Samuel.—1 Samuel III. 1—13.

The story of the conception and birth of the child Samuel, as

well as that of his life and character, is one of the most beautiful in all Bible history. It will be seen that his mother prayed for the child before his conception, and promised to dedicate him wholly to God; and her faithfulness in carrying out her vow bespoke true-heartedness and faithful soul devotion. This gives us an important lesson in prenatal influence upon the life and character of a child.

We can now speak from personal experience, and no one can accuse us of having business interests connected with the matter. In our early studies we looked into phrenology, and went to strange cities where we knew no one, and lectured on the subject. We made it a public test of the science to tell as many as would come forward to the rostrum whether or not they were active members of a church, and, if so, to what church they belonged, judging from the development of the organs of the brain. We demonstrated to our own satisfaction, and to the surprise of the audiences, that the attraction to different churches and to active church work depended on the form of the head and the consequent disposition of the individual.

When the Spirit gave us Solar Biology, we found that we could almost invariably tell an individual whether he had devout and praying parents or not; that this gave form to the cranium and determined the disposition of the individual. So that we are convinced beyond doubt, that parents, if they know the law and have proper control over themselves, can make of their children what they wish to have them. The Spirit of God guided the intelligence of the father and mother of the child Samuel, and caused them to form a correct house for an exalted soul to live in, and become a worthy priest in the temple, a wise judge, and an holy prophet of the Lord: so that God could judge his people through the instrumentality of Samuel, and could lead them in the way they should go.

We are told in the lesson that in those days "there was no open vision." The service of God in the temple had become a mere form because of the sin of his priests and of his people, even as it is at the present time. Israel had closed every avenue by which God could communicate to them his will, his knowledge and understanding; and, consequently, he not only punished the people, but sent special punishment upon his priests.

Again, there was in this experience a lesson that we should

take to heart,—that God quietly withdraws from the people and allows them to go their own way, to follow their own disposition, for a long time; but when he begins to execute his judgment, he does it so thoroughly and so suddenly, and even in such unexpected ways, that “both the ears of every one that heareth it shall tingle.” But before he does these things, he always reveals the fact to his servants the prophets, as he did to Samuel while but a child. Even then, if the people believe the word of his prophets, they may be saved from the calamity that is about to fall upon them.

When Jonah preached to Nineveh, he said, “Yet three days and Nineveh shall be destroyed;” but they repented and Nineveh was not destroyed. How many in that day said of Jonah that he was a false prophet, because the thing did not come to pass? God sent him to speak those words; and he evidently knew in his heart that God would not destroy the city. He therefore tried to run away from his duty, and was punished. He was human, and thought he could not bear the reproach of being called a false prophet. Thus it is that so frequently God’s people set up their reason against him, and refuse to obey his word. In the case of the prophecy of Samuel, Eli and his sons did not repent of their sins, and were all destroyed in one day.

God does not always use high and holy men to foretell his designs: even the witch of Endor prophesied truthfully to Saul concerning his own destruction. And is not the land at the present time filled with prophecies, predicting the punishment of the people and of the nations because of their evil doings. But you will say, “There are so many false prophets.” Granted, yet nearly all unite in predicting that the time of God’s judgment is upon us. And does it require a prophetic eye to discern that fact? We think that it is enough that one have an intelligent, reasoning brain to satisfy him that that time has come. Many will say, “Why does not God choose holy men in the church to whom to reveal these facts?” Simply because he knows well your heart, and that, if he should choose one of your most influential ministers, he would be adjudged insane and deprived of his influence in the church. So he has chosen instruments that will be willing and obedient, as was the child Samuel.

When the Lord called, Samuel did not know his voice; but there was enough faithfulness and honesty of purpose remaining

in Eli the priest to instruct the lad how to answer, and as to who it evidently was that was calling him. Alas! have we a priest to-day who would instruct another in such a matter? The echo seems still to resound in our ears of the instructions that we have heard, which are of this sort: "That is all imagination, God never so speaks to his people, that time has past. People are insane or fanatics who give attention to such things." But our God is the same,—unchangeable yesterday, to-day, and forever.

Jesus said, "Many are called but few are chosen." Many there are in the world to-day who in the passivity of the night have heard their name called as distinctly as did Samuel. Similar occurrences are very frequent now, yet there are so few that, when the Lord calls, are ready to answer, "Speak Lord for thy servant heareth." But it is as it was in the day of Elijah, who complained to the Lord: "They have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." Romans XI. 3. (See also 1 Kings XIX. 10.) But God told Elijah that he had reserved to himself seven thousand who had not bowed the knee to Baal.

To the dear, faithful souls scattered over the earth, who feel that they only are left, the word of God comes now: "I have reserved to myself two hundred and eighty-eight thousand souls who have not and will not bow to the baleful influence of mammon." These are not only called, but, as the angel said to John, "they that are with him are called, and chosen, and faithful." All this holy company we believe are with us on the earth to-day.

[To be continued.]

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Heaven is not a place, but a state of life. Heaven is wherever the heavenly man is. A man not having heaven in him, would be in hell, even if he were in the midst of angelic hosts.—*Exchange*.

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"Mighty Spirit, dwell with me,—  
I myself would mighty be,  
Mighty so as to prevail  
Where unaided man must fail;  
Ever by a mighty hope  
Pressing on and bearing up."



## THE TEMPLE.

BY W. P. FYLE.

"It was in my mind to build a house unto the name of Yahveh my God. I Chron. xxii. 7."

"Except Yahveh build the house, they labour in vain that build it. Psalms cxxvii. 1."

When we attempt to describe the work in which we are engaged, our objects, and the direction of our efforts, we find the subject so vast that we must either devote ourselves to one phase of it, or be too general in our consideration of the subject. This article therefore must be confined to certain particulars, while in the past we have viewed the work from other points; and should we cover some of the same ground, it is well, as a different handling of the same subject will appeal to different people.

We have said that we are engaged in doing that which was in King David's mind to do; namely, "to build a house unto the name of Yahveh, our God." Many have tried to build that house; and, although some have accomplished much toward preparing material for it, all have failed in its accomplishment; for he to whose name it is to be built was not with them. Christian churches, and presumably all churches, as well as different societies not identified with the church, have been and are now trying to build this house; but we believe that the church cannot build it, because it, as a body, has no knowledge of the laws pertaining thereto.

Indeed, it is sadly true that they have to a very great extent rejected knowledge. Some have gone so far as to say, "I am resolved to know nothing but Christ, and him crucified," attempting to quote the words of Paul in his letter to the Corinthians, and using this as a reason for not seeking knowledge. But Paul said, "I am resolved to know nothing *among you*, save Jesus Christ, and him crucified." His words do not imply a refusal of knowledge, but rather that, although he was a man of great knowledge—being, indeed, one of the most learned and intellectual men of his day—yet, while at Corinth, he determined to hold before them but the one subject to the exclusion of all else,—the crucified Jesus.

The Roman Catholic Church has a greater knowledge of the laws and methods which must be understood and applied to accomplish the building of God's house than have all other churches, and, perhaps, secret societies, combined; but it is evident that they are using all this to build up their organization (their own house), honestly believing, no doubt, that it is God's house.

When one goes into a Masonic lodge room and examines the charts and pictures upon the walls, he sees there represented men at work building King Solomon's Temple. The younger workmen are shown at work with the hammer upon a rough stone just from the quarry, knocking off the projections, bringing it into the form of a cube. Older workmen are seen with instruments to try and test the stone, to finish it, to see if the height and length and breadth of it are equal. Peter (I. Peter 11. 5) says, "Ye also, as lively (living) stones, are built up a spiritual house." And is not this the work upon which a Mason is supposed to be engaged,—to make of himself a building stone, a cube, a perfect and upright man, that he may be a living stone built into the spiritual house?

But the order of Masonry cannot build that house, although it may do very much toward preparing material for the building. It cannot do this for the following reason: Man has three sides to his nature,—body, soul and spirit,—represented by the triangle; but this building stone must be a cube. It must have six sides. In I. Cor. XI. 11, we read, "Neither is the man without the woman, neither is the woman without the man, in the Lord." The thought here expressed by the apostle, as well as that illustrated by the picture, is that the man is not complete until joined to the woman in that divine life, both striving together to accomplish the divine purpose.

It is written, "And God said, It is not good that the man should be alone; I will make him an helpmeet as before him." So he made the woman, and brought her unto the man. Evidently this was that divine marriage of which Jesus spoke (Matt. XIX, 6): "What therefore God hath joined together, let not man put asunder." We say divine marriage in contradistinction to the ordinary legal marriage, wherein two come together for the purpose of carnal intercourse and generation. The fruit of such marriages is often jealousies, quarrels, and sometimes murders. Jesus further said,—again showing that

he did not refer to the ordinary marriage,—“All cannot receive this saying.” Matt. xix. 11.

This holy marriage does not imply generation; for that is passed, and he who would enter the divine marriage must become as an eunuch. Again Jesus said, “There are some eunuchs, which were so born from their mother’s womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.” Matt. xix. 12. He also said, “He which made them at the beginning made them male and female.” Matt. xix. 4. In Geneses I. 26, God said, “And let them [the male and his female] have dominion.” Herein we find the dominion promised not to him, but to them. When God joins them together, the union of body, soul and spirit is perfect.

In mysticism this three fold union, or the divine marriage, is symbolized by the six pointed star, formed of two interlaced triangles: in the Bible, as a living stone for the temple, a stone of six sides,—a cube. It is for this reason we have said that Masonry—although it has accomplished much toward preparing material for it—cannot build that temple; for it does not recognize woman as one with man. We do not wish to antagonize any church, society, or person who is attempting to build God’s house according to their own ideas of God’s plan; we simply reason that if they are not working in accordance with that plan, they must fail.

We have spoken of certain ones who, we believe, cannot build God’s temple; and the question now arises, Who can do so? What are the necessary qualifications? Since the object is to build unto the name of God, it is necessary that they who build know that name,—not simply the word, but its understanding, its meaning, and how to use it. An understanding of it is necessary to its use, and by its use the temple is to be built; for it will not be except Yahveh build it. The builders are said to have “his name in their foreheads.” Rev. xxii. 4.

A name does, or should indicate the quality of the object named. As we learn that name so we *have* it, and as we have it, we have its quality and become the embodiment of it. But God through the ages of the past has taken his name from among men as he said he would do. Now each one must find it for himself. It cannot be communicated; for it is unspeak-

able. Although so long lost, we believe that many will soon find this name. God said of his people, "They shall know my name;" and the power which this finding confers will build God's house.

Let us consider some points relating to the plan of this building; for we must obey the injunction given to Moses, "See thou build all things according to the pattern shown thee in the mount." In the first place, who is he to whose name we build this house? It is not to "the Lord;" for the Lord is a person, or a body of persons, to whom power is delegated. We do not build to God without qualifying the word God; for that simply means power. It is written, "There be lords many and gods many;" yet we say we are a building to our God. Our God, whom we worship and serve, is the WILL of the universe. By the universe we mean all that is created, and *all that is uncreate*.

But why do we say that this will of the universe is our God? We are told that God created man in his own image. What is the power by which you do and accomplish, on which your very existence depends? Is it not your *will*? Can you move a finger, can you think a thought without it? Is it not the power or impelling principle by which you do all that you do, by which you exist? So we say of our God, in whose image man was created, His power is in his *will*. Him we worship as our God, or power,—the will of Him *who is all that is*. There is no other power; for all power, even that which appears antagonistic to its purpose, is from and of it. This name as given to Moses is translated "I am that I am." "This," said he, "is my name forever." (See Ex. III. 14, 15.)

It may be asked, "Why do you say of him, 'He is our God'? is he not the God (power) of all?" We think not; for he gave to the Hebrews this condition under which he would be their God: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." Ex. XIX. 5, 6. Because we are striving continually to know and obey his voice, to understand and keep his covenant, we claim him as our God: and in proportion as we do these things, he will be as he has promised; for he is faithful. It is to this name that we build.

Next, let us consider the material which must be gathered and prepared for the house. Broadly speaking, the Temple is to be builded of stones. It is related of Solomon's Temple that King David "set masons to hew wrought stones to build the house of God." I. Chron. xxii. 2. In I. Peter ii. 5 we find: "Ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood." Here we see that the Temple of God is not a building of stones, but a body of people, a priesthood. In other words, it is the fulfillment of the promise to those who "obey God's voice, and keep his covenant;" namely, "Ye shall be a kingdom of priests, and an holy nation." Evidently those who founded the Order of Masonry understood this when they called themselves Masons after those who hewed and wrought the stones to build the house of God.

What then is the condition to which man must attain, in order to become one of those living stones, one of those kingly priests? It is plainly only that of the attainment of the ultimate of man's creation as expressed in Genesis i. 27,—the attainment of Godlikeness and of the dominion. In Daniel we find, "The dominion shall be given to the saints of the Most High." The saints,—those who are holy or separated, set apart from all others in that they set themselves to know and do God's will. In other words, to obey his voice and keep his covenant.

These are distinguished from the rest of the world by having command of the creative forces, to create, control or destroy at will. The beginnings of this dominion are in man himself. He must first control the creative energies within himself. We read, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest." I. John iii. 9, 10. Thus we see that one who cannot control the sexual organs, keeping all the seed in the body, cannot be one of those living stones or kingly priests to whom shall be given the everlasting dominion.

When this body begins to form, they who have set themselves apart to serve our God will form a nucleus to which will be gathered those who in the world seek above all things to know and do God's will. These shall be hated, persecuted, and even driven from their homes by those who do not know God: but in this nucleus there will be a love which will draw them so that

they will "fly as a cloud, and as doves to their windows." Isa. LX. 8. But woe to humanity when those who are its salt (Matt. v. 13), its preserving power, shall forsake it! It shall fall; and there shall be a time of trouble such as has not been, nor ever will be. (See Matt. xxiv. 1, 2, Daniel xii. 1, Isa. xxvi. 20.) Even as Egypt fell when God's people went out, so shall it be again. As when the last son of Israel was born, his mother called him "son of my sorrow;" and she died. But his father called his name Benjamin; that is, son of my right hand. So will it be when humanity brings forth this divine son, the son of her sorrow; but who will be the son of his Father's right hand.

The new Jerusalem, that holy city or temple which John saw was also a cube; for he said of it, "The length and the breadth and the height of it are equal." It is a cube of cubes, a temple of temples. It is said, "Your body is the temple of the Holy Ghost." I. Cor. vi. 19. Each individual of the body that forms that temple is a temple in himself. The Holy of Holies was also a cube, and appears to symbolize the same thing. It was the place of the immediate presence of God, his secret place, where none but the high priest, and he but once a year, was permitted to enter. The Psalmist, speaking of this, said, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Psalm xc. 1.

In the building and completion of this temple, we find that the chief or capstone, though last to be put in place, is the first to be finished. This is called a stumbling stone, a rock of offence, and refers to Jesus the Christ, because he came in the beginning of the work of establishing the Kingdom of God on earth, and is misunderstood, is the cause of stumbling and of strife. See Matt. x. 34. This seems to refer to a tradition concerning the building of the Great Pyramid. The first stone which reached the building site was a perfect pyramid; and the builders could find no place for it: they could use only six sided stones. So this pyramidal stone laid there, a stone to stumble over, a continual offence to the workmen. None understood its purpose save those who had charge of the work. But when the pyramid was about to be completed, it was found that the six sided stone could not be used for the capstone; but that rock of offence, that stone of stumbling was brought forth as the chief corner stone, the capstone, with shoutings, "Grace, grace unto it."

So when this temple of living stones is finished, he who all these long centuries has been a stumbling stone to all the world will come again. Then will he be understood, and take his place at the head of that body, amid rejoicings and shoutings of "Hosanna: Blessed is he that cometh in the name of the Lord," fulfilling the prophecy, "A body hast thou prepared me." Heb x. 5. But will he come in person? We think not, but in spirit. When he went away, "a cloud received him out of their sight." In Heb. xii. Paul speaks of a cloud of witnesses; and we think that it will be in this body, a cloud of witnesses, that he will come. In this temple each man is a perfect building stone; and all are arranged in order, quietly, without noise or confusion. Then will the chief corner stone, the capstone, the keystone, be brought forth, and the glory of God will fill the house, and they shall be kings and priests unto our God, and shall reign on the earth: yea, with an everlasting dominion.

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### MILTON ON HIS BLINDNESS.

When I consider how my light is spent  
 Ere half my days, in this dark world and wide,  
 And that one talent which is death to hide,  
 Lodged with me useless, though my soul more bent  
 To serve therewith my Maker, and present  
 My true account, lest He returning chide;  
 Doth God exact day-labour, light denied,  
 I fondly ask but patience to prevent  
 That murmur, soon replies, God doth not need  
 Either man's work or His own gifts; who best  
 Bear His mild yoke, they serve Him best: His state  
 Is kingly; thousands at His bidding speed,  
 And post o'er land and ocean without rest;  
 They also serve who only stand and wait.

JOHN MILTON.

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"To be no more—sad cure; for who would loose,  
 Though full of pain, this intellectual being,  
 Those thoughts that wander through eternity,  
 To perish rather, swallowed up and lost  
 In the wide womb of uncreated night,  
 Devoid of sense and motion."

## THE LESSONS OF LIFE.

BY T. A. WILLISTON.

Life is made up of lessons. Many of them appear to us to be hard and bitter; and it is only after much suffering and many heartaches, that we realize their importance, and comprehend the wisdom and goodness of God, who in his divine love has surrounded us with the conditions best fitted to learn the use of, and to profit by these stern experiences. The sooner we learn these lessons, the sooner we will be able to rise into the spiritual realms of thought. When we reach a spiritual state, the lessons of material life will be unnecessary; and as the necessity for them ceases, so our spiritual progress becomes more rapid.

Each day brings to us new experiences, new trials, new conquests, and oftentimes seeming failures. The failures of to-day, however, frequently give us the experience that enables us to gain a greater victory on the morrow. Real failures seldom if ever occur in the course of events that control the destinies of men. The seeming failures of to-day may, perchance, appear to delay us as we press forward toward the goal of our desires, but, after all, are they delays? May they not be the requisite experience that the soul requires in order that it may successfully cope with the more subtle adversary that on the morrow may try our strength, fortitude, and faith: and may not the apparent failures of yesterday give to us a glorious victory to-day, which, otherwise, would have been a complete defeat?

The lessons of life are not learned by sitting down and bemoaning our hard fate; neither are they lightened by blaming God for the heavy task placed before us. They are only learned by a willing obedience to the prompting of the Spirit, and an unreserved determination to do our very best under all circumstances. All trials and hardships that come to us are caused by the breaking of some of God's laws. God places burdens upon no one, nor does he compel us to do the things which are distasteful to us. His laws are fixed and unchangeable. If



men keep them, they find that all the joys of life are theirs: if they break them, they must suffer all the evils that broken law entails upon us all. Each of us are held accountable for our own acts: with the acts of another we have nothing to do. We reap only as we sow. We ourselves have created those conditions which make life in so many cases so very sad and sorrowful. If we bring pain and sorrow to another, or in any way make his burdens harder to bear, at some future day we ourselves will have to experience that selfsame pain and sorrow. If we do all in our power to lighten the burden of our fellow man, we cast our bread upon the waters, which the great tide of events in human life will bring to us again, its blessings and joys increased and multiplied an hundredfold. This is the implacable law of Karma, which was established in the beginning by the divine justice and wisdom of our Creator.

Friends, nothing comes by chance: all our joys and sorrows, all disappointments, all trials, all temptations, are but the lessons that we are learning in God's school,—lessons that are preparing us to fill the high spiritual sphere lying beyond earthly life. It behooves us,—more than any any other class,—as students of the higher and more exalted life, to understand and profit by the daily experiences that come to us. Each lesson learned is a victory won; and if well learned, and its import thoroughly incorporated within the soul, the experience need never be met again. Each evil faced and conquered adds to our soul's understanding, and increases its powers; and the increase of power lifts us to a more spiritual and exalted condition, and brings us a step nearer the last stage of material life.

Each lesson learned refines and gives the soul a greater capacity to sense the purpose and mind of God; and as we can sense that mind more perfectly, the real purpose of life's lessons becomes more clear. By this we gain an understanding of their use; and when we comprehend that use, we are able to profit by them. Knowledge gained by these experiences is eternal, and qualifies us to advance until we reach a stage of wisdom which permits us to advance from the primary school of childhood—where we now are—and enter that realm in which truly

exalted manhood and womanhood, in all the ripeness and perfection of genuine soul unfoldment, are fitted to carry out the Father's purpose, which is to ultimate the work of creation,—not by generation or physical means, however, but by and through the godlike powers of the subtle agency of mind. These enlightened souls continually praise God, and consciously and willingly do only those things that will not only unfold their own spiritual nature, but which will create conditions here on earth whereby the soul powers of their less developed brothers and sisters may be unfolded, and they also brought to an understanding of the divine purpose and the laws which, when understood, will enable them to enter that realm of knowledge and wisdom which these grand spiritual beings have reached.

Dear Friends, try to realize that all are members of one common family; all are united by ties that none can sever; all must be gathered together as brothers and sisters before universal happiness and harmony can possibly exist on earth. Do not forget that the burdens that sin has placed upon some shoulders are, perhaps, heavier than those we have to carry. In many instances they are heavy—Oh, so heavy! Let each one of you who read these lines determine that you will do your utmost to lighten your brother's burdens, and to bring as much happiness and sunshine to him as lies in your power. A little exertion on our part and a putting aside of self will enable us to lighten the hard lesson that sin and error are compelling so many of the weak ones to learn. If we try, we will succeed; and the success of our endeavors will bring us not only an abiding peace, but the love and approval of the heavenly hosts who always note our every word and act. Kindness costs but little and repays much.

The sin and sorrow that fill the world to-day has almost benumbed the spiritual spark that animates every man and woman, and makes all humanity equal recipients of the divine love. If you are fortunate enough to have received the light of truth, let it shine. If you obscure it by throwing the cloak of secrecy over it, it will grow dim and unreliable, and prove a curse instead of a blessing; but if you permit it to blaze before the world, it will increase in brilliancy and

power until it becomes so far reaching that its rays will penetrate into all departments of knowledge and understanding, giving to you not the capacity of a man, but the power of a God. Try therefore to bring to the famished souls of earth that spiritual food that will feed the divine flame that the lusts of the flesh have almost quenched upon the altar of their being. Try to lighten the bitter experience that so many in times of great trial are compelled to learn. A kind word, a gentle loving thought sent forth by the soul, will accomplish much in elevating the depressed in spirit to a realization of the fact that God the Father is a God of love.

God is not a being prone to anger, but a kind, gentle and loving parent, who permits sorrow, pain and suffering, in order that his dearly beloved children may through that suffering be led into the highway that leads to that kingdom where sorrow and pain cannot enter. Its inhabitants are the immortal ones of earth who in time gone by suffered and endured even as we suffer, but who, through trust in God, have long since learned the lessons of life, have gained the victory over self, as we must overcome if we desire to find the true path which leadeth away from pain and sorrow and brings in the end salvation,—eternal peace.

There are many methods by which the spiritual understanding can be awakened, and the soul freed from the environment of fleshly covering; but the only safe and certain method is to follow in the footsteps of our illustrious elder brother, Jesus the Christ. He taught—and all must admit that he demonstrated by word and act the truths of his teachings—that a complete surrender of the personality into the keeping of the Father was absolutely necessary, in order to gain spiritual gifts; and we feel as we write that the power that sanctions and inspires these words, speaks the truth when it says, that the self same renunciation is just as essential and necessary in our day as it was in his.

Oh, that all of us could realize this! If so, it would be well for us. We can trust God, but we can not trust man—at least not until he has cleared the mind, and freed it from all the influences that the serpent has thrown around him. If we would

make the spiritual attainments and be free, we must cast all personality upon God's altar, and with childlike simplicity and trust exclaim, "Here am I, Lord; take me as I am, use me as thou seest best." In this attitude of complete surrender of our personality,—which is made up of our loves, hopes and desires,—we will soon realize that the lessons of life become much easier, and that we no longer have to painfully toil up the rugged mountain side,—whose highest pinnacle is the goal toward which the race is hastening,—but that the spirit of truth is leading us by gentle methods and easy slopes toward the ultimatum of our most sacred and cherished desires.

Separateness from God is what causes us to experience the sad and painful lessons of life, which heretofore have been the methods that nature has employed to force us onward and upward. Remove the cause, and there will be no further need for them; and when the need is removed, they will be forever taken from us.

We wish that we could make you understand how easy it is to live close to God, and how hard it is to be separated from him. Oneness with God is the greatest happiness that mortal can experience. Being separated from him is the reason that so many of us are led into all manner of pitfalls which cause us to undergo all sorts of trials and disappointments. Devout persons frequently experience a sort of ecstasy, and imagine that they are living close to God. Frequently while in this state, they exclaim, "Give us a good time, O Lord," which gives a very correct idea of the condition of their mind. Truly well balanced persons will never admit such a state: it is but momentary, and does more harm than good. Men or women who are striving to know God's will, understand that life is a serious matter. They are fully awake to the responsibilities entailed upon them, and have much more serious matters to attend to, than "having a good time."

In the present age our people are spiritually asleep. They have not yet awakened to a realization of the abiding love that fills the Father's heart for them. The race has slept long enough. Intellectual powers and soul culture have been sufficiently developed to permit the spirit to manifest itself. If this

development is not sufficient to arouse the race from the lethargy into which it has fallen, then, the great and terrible calamities that are almost upon us, and which will be the most fearful lesson that earth's sons and daughters will be compelled to learn, will rudely shake the scales from their eyes, and the men and women who scoff at spiritual things will come to an understanding of the great truth that the time for salvation has passed and they are not saved.

My Friends, ere it is too late, seriously think of these lessons that you are receiving from day to day. As each morning dawns, pray that God will make plain the lessons of the day, in order that you may understand their import; and at night question yourself, and see that you make good and wise use of the experiences that have come to you. If we persist conscientiously in this, we will have the satisfaction of knowing that we are doing the best we can under existing circumstances; and, if we are doing our very best, rest assured that the angel of peace will gladly draw nigh and overshadow us with his presence. Speech fails us when we try to express the joy which this overshadowing brings.

It is true that words fail to convey the great peace that one experiences who lives in conformity with God's laws, we therefore beseech of you, if you would know this great peace, to give heed to the admonitions given each month in THE ESOTERIC, and do all in your power to put yourselves in a condition to receive and comprehend the promptings of the Spirit. If you allow your desires to be your guide (and sad to say many do), you will be led into many trials, and will eventually find yourself in darkness and despair. If you accept God as your guide, and live in conformity with the laws he has created, you are safe,—safe from all trials, all temptations, and all failures; and in time you will find yourself in that realm "where the wicked cease from troubling and the weary are at rest." If God is your guide, the lessons of life will be only the means whereby you may gain most glorious victories. As time passes you will gain sufficient strength and power to enable you to confidently meet and conquer the greatest of all enemies that man has to encounter. This last enemy is self. Conquer it, and

you may rest assured that your mission here below is nearly finished; and, as you press onward with renewed confidence and vigor, you will receive the welcome assurance that you are nearing the ultimate of all human hopes,—a oneness with the Father: and as you receive this the greatest of all human attainments, you are in a condition to receive the cheering words, "Well done, my beloved son; come up higher." These words being to you the assurance that at last you can exclaim, "Oh death, where is thy sting? Oh grave, where is thy victory?" and can will, if you so desire, "dust to dust, ashes to ashes," and pass on to higher and more exalted spheres of labor.

These spiritual attainments, which we as Esoteric students are striving for, are well worth the struggle that they entail upon us. When we are bound by earthly conditions, we are abject slaves: when we gain spiritual powers, we are kings over kings, and lords over lords. Which condition do you desire? Are you satisfied to remain in bondage, swayed by every influence thrown upon you? or do you desire to be a spiritual king with powers—born from your spiritual nature—to command and be obeyed, to heal the sick, still the tempest, or raise the dead? These powers will be yours; and with them will come the understanding of spiritual gifts of which it has not as yet entered the mind of man to conceive. These powers will not enable us to work miracles—there is no such thing; but they are the gifts which we all will receive from the Father when we are regenerated from the thralldom of flesh and enter into the freedom of the spirit.

No man can give us these gifts; each one of us must earn them for himself. Those of you who desire to possess them should study the methods as taught in *THE ESOTERIC*; and, should you faithfully carry those methods into your daily life, rest assured the gifts will come to you. The way, although difficult and seemingly beset with dangers, is straight and narrow. If you find the true path, you have nothing to fear, nothing to do but press faithfully onward. No danger in reality lies in this path: the dangers lie beside it. As the lion which Bunyan's pilgrim saw proved to be beside the path, so it is with all dangers: they are chained outside of, and not in our

way. Faithfulness to the duties of to-day, and a continual, loving, confiding trust in God is all that is required. Beloved Reader, if you do not possess this virtue, cultivate it. Believe us when we tell you that your eternal welfare depends, not upon mighty deeds of valor, but upon duty to yourself and fellows and true soul devotion to God.

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### THE TAPESTRY WEAVER.

Let us take to our hearts a lesson—no lesson can braver be—  
From the ways of the tapestry weavers on the other side of the sea.  
Above their heads the pattern hangs, they study it with care,  
And while their fingers deftly work, their eyes are fastened there.  
They tell this curious thing, besides, of the patient, plodding weaver ;  
He works on the wrong side evermore, but works for the right side ever.  
It is only when the weaving stops, and the web is tossed and turned,  
And he sees his real handiwork, that his marvelous skill is learned.  
Ah, the sight of its delicate beauty, how it pays him for all it cost,  
No rarer, daintier work than his was ever done by frost.  
Thus the master bringeth him golden hire and giveth him praises as well,  
And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God let down from the place of the sun,  
Wherein we are weaving always, till the mystic web is done.  
Weaving kindly ; but weaving surely, each for himself, his fate,  
We may not see how the right side looks, we can only weave and wait.  
But looking above for the pattern, no weaver hath need to fear,  
Only let him look clear into heaven—the perfect pattern is there.  
If he keeps the face of the Savior forever and always in sight,  
His toil shall be sweeter than honey, his weaving is sure to be right.  
And when his task is ended, and the web is turned and shown,  
He shall hear the voice of the Master, it shall say to him, " Well done ! "  
And the white-winged angels of heaven to bear him thence shall come  
down,  
And God shall give him gold for his hire, not coin, but a fadeless crown.

ANONYMOUS.

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Study to learn truth. It is better to remain in ignorance, than to incorporate error into the brain structure.

Truth needs no champion or defender. If we seek her for unselfish purposes, we shall find her ever beside us.

## STOICISM IN ESOTERIC CULTURE.

BY H. E. BUTLER.

The word stoic, during the present century, conveys to the minds of the people a reference to one who torments himself unnecessarily, in order to gain superiority to pain. Webster says of the word, "A person not easily excited; one who is apparently or professedly indifferent to pleasure or pain." But this was not the original idea of the Stoic philosophy. According to that, tension was the necessary attribute of animate existence; and in the absence of tension, matter was plastic, under the influence of whatsoever force might enter, mould, and, consequently, produce tension. This was the underlying principle of the ancient Stoic doctrine. They, like many modern theorists, claimed that it was THE truth, instead of recognizing the fact that it was only *a* truth. No one can be a true Esoteric student and narrow himself down to any one basic principle of truth; but the mind must be free, and broad enough to receive and appropriate any and all principles of truth, no matter as to their source.

This truth of the tension of mind and body is one that must be received and maintained by all who hope to obtain Godlikeness or divine magic power. The tension of the mind is a positive attitude, which holds its own under all circumstances, which enables an individual to be himself without being biased or affected in any way by another or other's minds. Thus it becomes the essential to individualization: and individualization is the object of creation, if not the ultimate of our existence. If we are in a negative state, and our minds, feelings, and emotions are plastic to the influence of other minds, or even to the united mind of the body of humanity, then we lose all individuality and become merged into the public mind, so that it thinks through us to such an extent that we lose all that really belongs to the individual self.

Such an one is "effeminate:" and Paul said in his Epistle to



the Corinthians that such could not enter the kingdom of God, actually classifying them in a catalogue of those guilty of the lowest criminal acts of human life. All those who are ruled by popular opinion, and are swayed by the feelings and emotions of the masses, belong to this class. It does not follow, that, in order to bring him under this condemnation, one must be altogether given up to the mind of the lower order of humanity and its influences, so as to be guilty of actual vice; for as the angel said to John in the Revelation, "Because thou art neither cold nor hot, I will spew thee out of my mouth." One must be absolutely a Stoic in the sense of being able to stand in his own individual integrity against the influence of all thoughts, feelings, and opinions of others, or become plastic to the class or organization to which he belongs; that is to say, a man stands out as an individual, independent and superior in himself to all others, or sits down as it were in the body of humanity, to be carried forward by the vicissitudes of life, and to be held by public morals. Thus being led along as a child under the mother's tuition.

The Esoteric student must, in order to be such, draw him or herself out of the body of humanity, and rise superior to its controlling influence. Because of this the world will hate you; for you are not of the world. Not that it is necessary to sin willingly against the rules of society or public morals, but rather to comply with the laws that be, in all things in which they do not directly conflict with the principles of righteousness and justice; for all the laws that are, were made for the purpose (object in view) of maintaining right and justice, one toward another. And in order to qualify the law which is incapable of comprehending all conditions of life, there has been established the court of equity, which in some instances sets aside the law for the sake of justice. Justice is the underlying principle of order and harmony in the world. To deal justly is righteousness, and the Esoteric student without these principles of righteousness firmly established in every fiber of his being makes of himself a mere theorist—a dreamer.

We have said that individualization is the object of creation; but, in order to correctly individualize one self from the world

and thus virtually draw out of the body of humanity, one must cultivate and develop superior judgment, which will enable him to incorporate in his life more perfect justice. Thus he will fulfill in himself the object of his creation, and will find himself in harmony with all creative law; for the object of the Esoteric movement is to prepare the body of people which was called by the angel in the Revelation, "The man child, who was to rule all nations with a rod of iron." Paul, speaking by the spirit of Christ, said, "A body hast thou prepared me;" and that body, consisting of a hundred forty and four thousand, was shown to John on Patmos. The spirit of God in the prophet Isaiah (ix. 6, 7) saw the advent of the Esoteric movement, and prophesied of it in these words: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this." Thus it is made plain that justice and judgment are the great essentials to perfection of life; and, in order to perfectly establish this in one's nature, great zeal and personal self-control are absolutely necessary.

This idea of justice goes down through all the minutia of human association. We have no right to expect or allow another to do anything for us that we can do for ourselves. In the beginning of their history, God established this principle among the Israelites. One of the laws governing them was that they might lend, but never borrow. Let us look at this law as it operates in all human association. In the beginning, the borrower was seeking a favor of the lender: now, borrowing is an ordinary business transaction. The wealthy classes as a rule draw their revenue from the usury of money loaned. This also was a crime according to the code of morals as laid down in the Bible. See Ezekiel XVIII. 5-9. Here it is expressly mentioned as among the crimes of the wicked. There is almost invariably a doubt on the part of the lender as to

whether he will receive his own again; and with the borrower, a feeling of oppression.

We are here in a world which furnishes the crude elements of all that is necessary for the nourishment of the body; and, in the language of the constitution of the United States, every individual has an equal right to "life, liberty, and the pursuit of happiness." No one, under any circumstances, has a right to be dependent upon another. Of course, in the present order of things, men and women who sell their service are dependent upon their masters for support; the child is dependent upon its parents; and the wife and mother upon the husband: but this dependence has all its equivalent in service rendered. The just man or woman will give an equivalent for everything received; and, again, justice demands that the equivalent should be as desirable as the thing received, otherwise, it is robbery.

There is another phase of human life in which equity is violated and injustice is done; that is, when men and women, through illness or inability to take care of themselves, become a public or private charge upon others. Women are often invalids all their life. This necessitates the sacrifice of another life to care for them; and this is a crime which will not be tolerated when divine order is established among men. They may say "How can it be a crime when we cannot help it?" In the past it has not been esteemed a crime by the people, because they were ignorant of the laws of life and health: when the Esoteric principles are known, then it will be so recognized; for all diseased states arise from a lack of mental, and consequent physical tension. Where the positive state is maintained in mind and body, disease cannot exist. The negative state, produced by the pursuit of ease and pleasure, exposes the individual to all manner of disease.

Those who have a proper dread of being in any way dependent upon others are always careful to provide for themselves the necessities of life, and are sufficiently stoic to do without those things which they cannot obtain through their own individual effort. The pleasure such pursue is the consciousness of independence. Should they feel the approach of

weakness or diseased conditions, the first thought is "I cannot be sick;" and they at once throw the mind into the attitude of the well, healthy, vigorous individual, and go to work with all the energy and vigor that mind and body can summon. They *think* themselves well: they act and determine to be so, and, consequently, they are well. Herein again the Stoic philosophy is verified,—the tension of mind and body is in favor of health and against disease. Women live long lives, raise large families, and never know what it is to be sick. Men work hard, think intently all their life, and when the time comes to leave the body, they simply close their eyes and pass out. Such instances are probably known to every one.

The Esoteric student must take this important truth into his life; and when he has incorporated these principles in connection with all the other vital truths embodied in these teachings, not only will life and health be abundant, but they will *always* be at his command, so that he will continue in the physical body with all his faculties and powers keen and alert as long as he wishes to remain upon earth. It is a well known law (but not comprehended, however) that constant resistance and effort produces strength in either mind or body. All teachings in physical culture are based on the primary understanding of this law; and the same law that develops strength and agility of body will develop strength and acuteness of brain. And it is also this law, applied and carried out, that will produce health, vigor, and perpetual youth—not alone, however, but connecting it with the regenerate life, and uniting one's soul consciousness with Divinity, seeking above all things else to know and do the will of God, will place the individual in possession of all the powers that he is capable of utilizing in the universe.

In our former teachings we have said much about physical drills, such as dietetics, cold baths, vigorous early morning exercise, development of the lungs, putting the will of energy into every muscle by motion,—all these things tend to produce tension in the body. We have urged the necessity of cultivating the thought and feeling expressed in the words, "I can, I will." This thought expressed without fear is expressed with

faith; for without fear, faith becomes the normal condition of the human mind. Where fear exists, faith is impossible. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." Matt. xvii. 20. By faith, "nothing shall be impossible unto you" in heaven or in earth. But faith is something which cannot be had by the asking. It must be cultivated and developed just as strong muscles are developed; and it comes to us as we conquer fear, and become conscious of our superiority over disease and all the vicissitudes of human life. The underlying principle or stepping stone to the attaining of this faith is in the practice of the Stoic, or, in the language of God by the prophet, in a life of absolute "justice and judgment." For this justice and judgment, with a soul ever open toward God, creates conditions in the soul, and in the body and its mind, that enables the spirit of the Highest to flow in and become the God of the individual.

Neither Zeno, nor any of his pupils, nor the teachers of the Stoic philosophy which followed him, accepted the immortality of the soul in the higher sense; neither did they admit a hope of reward after the dissolution of the physical body; yet the high moral standard created through this ennobling philosophy may readily be seen from thoughts jotted down by Marcus Aurelius while emperor of Rome. He wrote no consecutive work, but noted thoughts as they came in the musings of a brain overworked in his effort to preserve the then old and dying empire of Rome. We quote a few of these thoughts:

"Accustom one's self to think upon nothing that we could not reveal to others if they asked to know it; so that if the soul were laid open, nothing would appear that was not sincere and in accordance with the good of others, or so that there would not be one thought or fancy that we could not bring to light without a blush."

To live up to this axiom would be to become like the one who came to Jesus, of whom he said, "Behold an Israelite indeed, in whom there is no guile." We must remember that to be an Israelite indeed, is to justify the name Israel,—a prevailing prince, having power with God and man. Now, this beathen, who knew not God, lays down an axiom which is the

very foundation of not only all true morals, but of the highest Christian character; and we are prepared to say, that every soul, even in this corrupt age, who dedicates his life to God and lives a life of true self-subjugation and control, will soon reach a point in his experience in which the force and virtue of this thought will be fully realized. We hope that every Esoteric student will memorize and ever keep these words before his mind. We again quote from the *Meditations of Marcus Aurelius*:

"If any man is able to convince or show me that I do not think or act right, I will gladly change; for I seek the truth, by which no man was ever injured.

"That which does no harm to the state can do no harm to the citizen. That cannot be for the good of a single bee, which is not for the interest or good of the whole hive.

"One thing only troubles me; and that is, lest I should do something contrary to my nature as a man, either in a way it does not allow, or what it does not allow.

"Nothing happens to a person that is not in his power to go through with.

"When I have done a good act and another is the better for it, why should I care to look any further and have others know it? or why should I expect a requital?

"Men exist for the sake of one another; therefore either teach them or bear with them.

"To-day I rushed clear out of misfortune, or rather I threw misfortune from me; for to speak the truth, it was not outside, nor even any further off than my own fancy.

"It is the property of a rational soul to look into its own nature, form its own qualities, and shape itself to what character it pleases; and so whether life proves long or short, it gains the end of living.

"Nothing that does not enter my mind and get within me can ever injure me. Let me hold to this and I am safe.

"What is agreeable to thee, O Nature, is so to me also. Nothing is early or late for me that is reasonable for thee. Everything is fruit for me that thy seasons bring, O Nature! From thee all things come; in thee all things subsist; to thee all things return. And so I say of the world, 'Dear City of our God.'"

Does any Christian character express more true and comprehensive excellence than this "heathen" emperor and philosopher. The Esoteric student must brook no yielding to pain or pleasure. The soul, which is the conscious, thinking, intelligent man, rules the body with vigor, never bending to pain or biasing his course of life for the sake of pleasure; but he, like the Cherubim of Ezekiel, will go straight forward. "They turned not as they went." Wheresoever the Spirit of right and justice leads, he will follow regardless of all consequences.--only

that he may know the will of God. This, and nothing short of it, is the road to true happiness and the attainment of divine magic and Godlikeness.

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## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

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HUTCHINSON, Kans., May 18, 1895.

MR. H. E. BUTLER :

*Dear Sir*,—I saw your advertisement in some paper and sent for a sample copy of *THE ESOTERIC*. It proved to be the May number of 1893. Although I had never heard of it, it seemed to strike the answering chord in my nature. It seems to me that I have lived from the first creation, and as though my parents are not mine, although I am the third child. I long to go to my people; and since seeing *THE ESOTERIC*, I desire to unite and work with its people. What soul attainment can I reach? Date of birth, Jan. 3, 1842. I would like to give you a brief account of two of my visions.

I seemed to hear a noise, and looking around realized that I was standing facing the south. The noise was caused by a book falling from heaven. I could have picked it up with my left hand, but did so with my right. Laying it on my left hand, and holding it with my right, I looked down to see the title of it. Heard a great rustling in the south-west, and saw a great multitude of women coming toward me with palm-fans in their hands, and all dressed in white of similar material. Coming up to me, and bowing their heads, I thought that they wanted to see the title of the book. I looked to see it myself, and heard a like rustling from the south-east. Again looking at the book, there was a great rustling from the north-east, and from the north-west. The women, all dressed in white and all holding palm-fans, were as numerous as if the heavens had been let down, and each person was a star. They all bowed their heads, to see as I thought, the title of the book. Looking to see where they came from, found the whole country as level as a floor, and upon it the most beautiful light. Our sunlight is only a candle compared with that light.

Second vision: I seemed to be climbing out of a dark well walled with rock, and the people were throwing stones at me as I stepped out. I turned to the left, trying to escape, and saw a rainbow with seven candle-sticks within it, all evenly burning. Looking at this, I forgot the people. When I looked back, they were gone and I could get out.

Why do people come and talk to me who have been dead for years, also those at a distance, still living? A lady comes; and a gentleman talks to me who has a high forehead, a far-away look in his eyes, and a beautiful beard. People come who look like vapor, but are shaped like ourselves. Two come in an arch,—a man and a woman.—

and are most beautiful. These are a few of my visions, and all perhaps that you can answer. Will you please do so?

Yours respectfully,

E. H. H.

*Ans.* Your vision of the sound coming from the four points of the compass indicates that you had touched the cardinal influence of the mundane,—on a higher plane, however, than the ordinary sensualist. It also seems to indicate a preparation for a struggle to hold you under their control. No doubt the book was the new thought that you are taking up, which, if followed faithfully, will lead you into that beautiful light that was upon you in the vision.

In your second vision, the rainbow is a symbol of God's covenant. (See Article "The Esoteric Colony; Its Objects," in the May number of THE ESOTERIC, Vol. VIII.) The candle-stick with seven branches is a symbol of the light attainable through the overcoming of the seven creative principles; and in your effort to get up from the well or deep pit into which the animal nature has sunk you, you are warned, that, unless you keep your eye on the covenant and the ultimate of your attainment, you will have insurmountable difficulties. You ask who those people are whom you see coming to you. They are the souls of men and women; and it is evident that your soul is sufficiently developed to see and talk with them. The two to whom you refer as coming in the arch appear as a symbol of the Royal Arch Degree, to which you may aspire, and which, if you keep the covenant and live the regenerate life, you will surely attain. It is well that you be cautious about those who appear to you; for some may wish to destroy you and lead you down, therefore I advise that you treat them with the same caution as you would those in the earth-form. Receive all the good that they may bring, but, whatever comes to you that you recognize as error, immediately spurn it, and those who suggest it. You ask what are the highest attainments you can reach. That all depends on your self. If you have a strong mind and will, I see no reason why you cannot reach the highest attainments while in the body.—[Ed.]

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ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

E. M. M. Nov. 19, 1852. about 6 a. m. Lake Geneva.

♊ on the ascendant. ⊕ in ♎; ♃ in ♋. I do not think that you were clairvoyant from your birth, but, from the progress of the planets, I judge that attainment is now beginning to manifest itself. You can help on its development by trying daily to see on the soul plane, so that you will begin next life more advanced in that direction.



You should be very fortunate in dealing with any kind of liquids. Your next evil period will be in 1897. Read pages 215 Vol. II. and 223 Vol. I, of *THE ESOTERIC*.

O. B. W. Aug. 6, 1848, 9 p. m. Bethel, Conn.

1st degree of ♃ rising. Born in ♈ and polarized in ♎. Being born in interior signs, and the ☿ applying to trine of the occult planet Uranus, implies that you have reached that stage in your unfoldment when you begin to sense the powers within, and long for higher attainment than can be gained in the external and material. You should sit daily for development and turn your gaze within, breathing the word Yahveh inverted; viz., breathe in Veh, and breathe out Yah, (they are feminine and masculine—corresponding to inward and outward breath), and your soul will grow and expand as naturally as the bud before the vernal sun. 1896 will be an evil period for you.

A. M. July 17, 1865, 2 p. m. Ellon, Aberdeenshire, Scotland.

6° 32 ♎ rising—the ascendant of the Colony. Natal sign ☿ : polarity 8. You should cultivate a positive state of mind, and feel convinced in yourself that you are superior to evil influences. Never allow yourself to go under “control” of “spirits,” but, like the Nazarene, be controlled only by my “Father.” You are clairaudient, and should hear on the thought plane, and thus be warned on the approach of others by knocks, etc. In 1895 and '96 the aspects are conflicting, good and bad; act with caution. May affect female relations. Read page 516, Vol. III. and page 14, Vol. VIII. of *THE ESOTERIC*.

C. M. July 29, 1865, 10:30 p. m. Box, Wilts, England.

4° 8 on the ascendant. ☉ in ♏, and ☽ in ♈. You seem to have made great progress in soul development in former lives, but clairvoyance seems the most manifest which you should cultivate. Press your eyelids gently with your fingers every day for a short time when your mind is calm and quiet, and you will see your dominant color, and thus be able to guard the stage of your unfoldment according to the 7 pointed star in “The Seven Creative Principles.” Your next evil periods are latter part of '95, middle of '96, and first half of '97. Read page 75 Vol. II. and page 73, Vol. VIII. of *THE ESOTERIC*.

F. C. March 29, 1869, 9 p. m. Colwater, Michigan.

14° ♏ rising. Born in ♏ and polarized in ♎, the ascendant of the Colony. Clairvoyance seems to be just awakening in you. But you will have much to do to overcome your lower nature, and the sooner you take up your cross, the greater progress you will make in this life. Begin by taking as little notice as possible of externalities and the customs of society, and direct your thought within. Practice daily deep breathing in a retired place, and hold your breath as long

as you can, and try to hear the clear ring of the Universal tone. 1895 will be a bad year for you all round. Read pages 426, Vol. II. and 451, Vol. VII. of *THE ESOTERIC*, they will help you much.

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## EDITORIAL.

In our reading of the Revelations we saw that the time was coming when the fifth angel would pour out his vial upon the seat of the beast, or the throne of the animal world, and that that kingdom would be full of darkness. Sometime since we were very conscious of darkness coming in and covering the whole astral heavens. It looked like a black fog rolling in from the west under a strong wind. The whole earth seemed covered and filled with it except our own little Colony grounds, which had a power in it which held this darksome cloud entirely removed; for the Lord has set bounds around us over which it could not pass. Recently we were impressed that we must make a visit to the outer world, so we went to San Francisco with the intent to sense the mental and physical conditions of the people generally. We found a general stupor and feeling of uncertainty and an Egyptianlike darkness overhanging not only this city, but all others—in fact, the entire earth; unclean spirits or dark intelligences were swarming everywhere; and the dark, heavy magnetism seemed to so flood our brain and body that we moved around benumbed with but partial physical consciousness. This arose much from being taken by surprise; for if we had expected so terrible a condition, we would have prepared for it. We are now fully satisfied that the fifth angel has poured out his vial referred to in Revelation xvi. 10 and in Bible Reviews No. LV. Therefore we know that the time is rapidly approaching when the angel will pour out his vial upon “the great river Euphrates” (fruitfulness), and the waters thereof are to be dried up. (See Bible Review No. LVI.) It now appears to us that one of two things is quite certain,—that either God’s people will be gathered together very soon, or else they must wait until the storm and destruction that is soon to come upon the earth is well under way, or the first phase of it passed; for the conditions are becoming such that it is very difficult, indeed, for any one to have spiritual consciousness or to obtain the guidance as to what to do in this hour of trial.

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## BIBLE REVIEWS.

NO. LXI.

"THE REVELATION OF ST. JOHN THE DIVINE."\*

### PREFACE.

Up to the period of this writing, God's people have been found by the angel in the vision in humiliation and trouble. Through the instrumentality of the darkened and depraved natures of the human family, the dark forces have had dominion over the earth. Although we have seen, that, long before this time, the hundred and forty and four thousand have been gathered together, have washed their robes and made them white by a truly righteous life, that their presence and power in the world has been to it a constant source of trouble, and that judgments have proceeded from their midst upon the nations, yet still the earth is not fully cleansed from the corruption that is so terrible upon it.

### CHAP. XIX (continued).

Verse 11: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."

"And I saw heaven opened,"—implying that it had been closed up to this time. We have seen in former Reviews that the work of gathering the people and preparing them was a work of establishing the kingdom of heaven on earth; and that during the time of the preparation of that body of people which will constitute a kingdom of priests, an holy nation, it is necessary that they shall be shut in, covered, as by the protecting hand of the Almighty, so that the terrible virus that emanates from the corrupt body of humanity and the black darkness that

\* The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

covers the earth can not reach them: for could it do so, it would be impossible to make the attainments, purify and prepare themselves for the great work that is before them. Even now, in this early stage of his work here, the Lord has set bounds about us over which these darksome emanations can not pass. It is so marked that when any of our people go beyond the lines, they are conscious of plunging into a dark, heavy atmosphere, from which they are glad to return as soon as possible; and, so far as we know, there are none who, except from necessity, will even take a walk outside our own lines. Not that our people are protected or that this body *will* be protected against the adversaries that are necessary, in order to develop amongst them strength and power of mind and body.

So then heaven is closed to the outer world, and none can enter it or go out from it up to this period when they are fully prepared, and when the world has filled the cup of her filthiness and evil doing to the full. Then heaven opens, and a power goes forth to the inhabitants of the earth, symbolized by the words, "And behold a white horse." All Esoteric students who are truly living the life have had visions of horses. The horse is made a symbol of conquest, and the embodied powers of the regenerate life. White symbolizes purity, as in the case of the "white robes:" being manifested in a horse is another form of the words so frequently used by Ezekiel and the twelve minor prophets, "Yahveh of hosts," or He who will be the God or power of his people, and, through them, the Commander of the armies of heaven. The horse here is an animal or physical body which symbolizes the organized body of his people. "And he that sat upon him was called Faithful and True:" To sit upon, or to ride, expresses the idea of the power that carries one forth. He that sits upon this horse is called Faithful and True because he is the soul and intelligence of regenerate men, who have proved themselves through righteousness and perfection of character to be all that God would have them to be. Therefore it is said of him that "in righteousness he doth judge and make war."

Verse 12: "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself."

Here begins a description of the character and appearance of him who sat upon the white horse. As the external appearance is of no importance except as the expression of the qualities of

the individual, therefore this description is one of qualities, and not of appearance. There is many a nineteenth-century "crank" who has sufficient egotism to enable him to claim that he is this veritable personality; and there are others so ignorant as to think that this is the description of the personality of the Lord Jesus in his second appearing. But while it is a description of the qualities incarnate in men who form the body of the Son of God, yet, when this prophecy is fulfilled, he who is here seen by the angel will be found to be no individual man, but to be the spiritualized soul occupying the body of the Christ, which is the hundred and forty-four thousand of the first ripe fruit of the earth.

"His eyes were as a flame of fire:" God is a consuming fire, and God is love. When this body of humanity is organized, and have lived the regenerate life, and are filled with the spirit of God through inspiring it, so that they become the veritable temple of God, then, when the will of the body is excited to action and execution, their eyes will send forth a flame of that spiritual fire. It is now a known fact, that, when excited, a man can send out more of the refined substance of life through the eyes than in any other way. This manifestation upon the white horse is going forth as it were to battle,—as the expression of God's indignation against the vile corruption embodied in the remaining part of the human family; therefore his eyes are as a flame of fire. "And on his head were many crowns:" These crowns are those of victory and kingly dominion over all the adverse forces that this holy body has had to meet and conquer; for they, like their prototype, have overcome the world. "And he had a name written that no man knew but he himself:" We saw in the consideration of the second chapter and the third degree of attainment that the neophyte received a white stone, and in it a name which none knew but himself. We saw, too, that that name designated the quality and character of his calling. So here no *man* knows the character and the calling, or what great work this spirit is called to perform; for, as the apostle said, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "No man knew but he himself;" that is, the spirit of this body knows at this period what their calling of God is. But the angel here reveals a portion of their primary work.

Verse 13: "And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

His "vesture dipped in blood" expresses: first, that it was red, which means force, the first of the seven creative principles; second, the red expresses his use, because it was the spirit of judgment and justice which went forth to execute and to destroy those that corrupt the earth. God said by his prophet to David that he could not build his house because he had been a man of blood; that is, a man of war. While this holy body can not be partakers of the shedding of blood, yet, having perfected all the seven creative principles in themselves, they will image forth the first, which is force; and it will go into the world to conquer and destroy all adversaries to God and his laws. We have seen that the adverse or beast powers of the human family had ultimated all the creative forces on the sensuous plane, and were using them to coerce all men into obedience to their low and depraved designs. Here God fulfils his word spoken by our Lord Jesus, "With what measure you mete, it shall be measured to you again." For when this body has reached the ultimate of those grand attainments, and is ready to go forth and take possession of its inheritance, the kingdom of this world, it, having taken control of all the principles by which the beast power and his image have coerced and corrupted the earth, withdraw them from that power, and purify them and incorporate them within its own being, and send forth the animal force to do and execute the will of God. Therefore his name was called the word of God; for by that word the worlds were made, and in it were embodied the seven creative principles. Whichever of these seven predominates for use at the time is shown in the external; and so the manifestation was clothed in a garment dipped in blood. But all the rest of his qualities shone through his eyes as the regenerate son of God; therefore this power was the spirit of the regenerate or Christ body going forth in the execution of the will and word of God.

Verse 14: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

"And the armies which were in heaven followed him;" that is, the spirit of the body with all their varied qualities and manifestations were, as we often say, behind him, backing him, or supporting him; in other words, were giving him their power, by which he accomplished the work that he was sent to do. These were clothed in righteousness as with a garment: for

they were the spirit of those who had attained absolute righteousness through obedience to the divine will.

Verse 15: "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God."

"And out of his mouth goeth a sharp sword:" Paul (Heb. iv. 12) says, "The word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Thus it appears that he handles no material weapons, but the word that he speaks to the life forces in nature are always obeyed. It is by the power of his command that he will cause the depraved body of humanity to destroy themselves. With it he smites the nations, and rules them with a rod of iron. Iron is used as a symbol of hardness, unbending will, executing in vigor without mercy; for the time of mercy to the evil doers is now forever passed. "He treadeth the wine-press of the fierceness and wrath of Almighty God:" We considered this in Chap. XIV. of Revelation and in Review No. LIII. We think, even at this writing, that the people whose senses are not altogether benumbed are feeling a great pressure upon them; for the screws of the wine-press are already beginning to be turned down upon the people. This treading of the wine-press is the last crushing event of the earth's history, and the finishing up of the day referred to by Malachi (Chap. iv.)

Verse 16: "And he hath on his vesture and on his thigh a name written. KING OF KINGS. AND LORD OF LORDS."

The location of the name was on his mantle, the outer garment, which expresses the character of all his external manifestations; and it was on his thigh, the representative muscle of the muscular system, the Sagittarius function, which is that of the warrior: so that he was not only King of kings of warriors, but was also King of kings of all that pertains to the word of God. Why the translators of the New Testament should have put that name in large capitals, they alone must answer; for there is nothing in the Greek to justify it: or, in other words, by what means do they justify themselves in trying to make that personage appear as none other than God when there is nothing to warrant it in the text?

Verse 17: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven. Come and gather yourselves together unto the supper of the great God."

"An angel standing in the sun:" An appropriate place for an angel to give such a message, as the sun is the source of all life and light for all things animate and so-called inanimate; for he speaks to the soul or life of things,—to what men call instinct. To them the message comes that they shall gather up and incorporate in themselves the life substances that have been made worse than useless by perversion. It is in harmony with divine law that all the beasts of the field and fowl of the air may be made partakers of that life which man has so perverted; for they, being pure natural, would bring it into line of evolutionary development. By it also the animal world is to be lifted to a plane of intelligence much higher than it now occupies. But it will be observed that the call is to the fowl of the air, and not to the beast of the field. Fowls are a symbol of spirit, or souls unconfined by the physical, called in the Hindoo philosophy elementaries and elementals; for they are the disembodied spirit or souls of men, beasts, birds, etc., and of those that have not yet taken on a physical body. We are told in Genesis that the Lord God created every herb before it grew in the ground. Also every beast and all animate life took form in the thought of the Thinker who spoke everything into being. At this great transition period these souls will absorb that spirit of life from all that are destroyed, and bring it into physical manifestation in the new creation. God by Isaiah said, "Behold I create a new heaven and a new earth." (See Rev. XXI. 1.)

Verse 18: "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

From the above verse it is seen that all classes, from the highest to the lowest, must be carried down even to the animal world, in order that they may come up in the divine order, and in harmony with the purpose of God. None will be exempt but those who have not received the mark of the beast or the number of his name, considered in Chap. XIII.

Verse 19: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

Here the external appearance is that of a physical war; but how can it be a war of arms when there are none that fight on the side of God's host except the manifestation which we have been considering, whose sword goeth out of his mouth? There-



fore, in the absence of other prophecies, we are left to conjecture: but as God said, "Surely the Lord Yahveh will do nothing, but he revealeth his secret unto his servants the prophets," so the whole story of this experience was given to Ezra (II Esdras XIII. 3-11, Apocrypha).

"And I beheld, and lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

"And whosoever the voice went out of his mouth, all they burned that heard his voice like as the earth faileth when it feelth the fire.

"And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of heaven, to subdue the man that came out of the sea.

"But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

"But I would have seen the region or place whereout the hill was graven, and I could not.

"And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

"And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

"But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

"And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke; when I saw this I was afraid."

So we will not venture any further explanation, because he has a name that no man knows. It is enough to reveal the fact that he will cleanse the earth from all that corrupt it and will finish the work of righteousness. Note here that it is the beast power and the kings of the earth that are gathered to make war against him that sat on the horse.

Verse 20: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

As we have so thoroughly considered the body representing the beast who is here taken with the false prophet, we will not enter into an explanation here. It is readily seen that a prophet is one who claims to be God's servant: in this case, falsely so. This will serve to further identify the people represented by the false prophet, which we, in a former Review, saw reasons to ally to Theosophy in its association with the Jesuitical body. We are told here that "these both were cast alive into a lake of fire burning with brimstone." We do not imagine that this has

any reference to the Theological idea of hell. These words, and the parable of the rich man and Lazarus, furnish almost the entire stock in trade of the believers in hell-fire and brimstone for the souls of the departed. In all spiritual symbology the nature of the thing to be symbolized is found in the nature of the symbol; therefore fire is a symbol of that which eats up, disintegrates, causes great pain in its destruction of life. These are cast alive into this condition. But this burning is said to be with brimstone, which is the most corroding, suffocating, and disagreeable of all the elements that destroy life. Just what phase of destruction this may take can only be guessed at from a knowledge of nature and her laws as they find manifestation in human thought and consciousness. To attempt an explanation would be too comprehensive a subject to be treated in these Reviews.

Verse 21: "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

"Were slain with the sword of him that sat upon the horse:" As we have had occasion to say in a former Review, in the phraseology of the Bible the sword is used for any death-producing instrumentality. For instance, a spear is often called a sword. So in this case, that which proceeded out of his mouth was instrumental in the destruction of the people under consideration. "And all the fowls were filled with their flesh:" That this could not refer to all the birds that fly in the firmament is readily seen from the fact that only a small proportion of birds feed on flesh. But the law of God's nature is economy: nothing is lost. It is often said of bad men by those who know them, "(Oh, there is so much good in that man: so much that is noble!" Yes, there is that which is good in every living organism: for God is good, and he is the fountain from which all life subsists. "All nature is his body, and He, the soul." So this time of great apparent destruction is only one in which all things are made good by tearing down the unfit organisms, and sending every thing back to its original place in nature. And when all things are so placed, then all will work together in harmony toward the object in the mind of God when he created the world. These birds, filled with the flesh of all classes of men and beasts, are the souls that occupy the air. The eating of the flesh by them corresponds with what Jesus said, "Unless ye eat my flesh, etc.," and then added, "The words that I speak unto you

are spirit, and they are life;" for God will see to it that all creatures are saved. Those who have an organized soul fitted for a perpetual existence in a spirit life, or in a continued earth form, will have it; and those whose natures are so depraved that their organic existence would be only instrumental of disorder and confusion will, so to speak, be taken down, and every part sent to its place in the creative universe to work out the ultimate of creation in the ages that are yet to be. May divine peace and wisdom be with you.

[To be continued.]

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### THE ETERNAL YEARS.

How shalt thou bear the Cross that now  
So dread a weight appears?  
Keep quietly to God, and think  
Upon the Eternal Years.

Austerity is little help  
Although it somewhat cheers;  
Thine oil of gladness is the thought  
Of the Eternal Years.

Set hours and written rule are good.  
Long prayers can lay our fears:  
But it is better calm for thee  
To count the Eternal Years.

Thy self-upbraiding is a snare,  
Though meekness it appears;  
More humbling is it far for thee  
To face the Eternal Years.

Brave quiet is the thing for thee,  
Chiding thy scrupulous fears;  
Learn to be real, from the thought  
Of the Eternal Years.

One Cross can sanctify a soul,  
Late saints and ancient seers  
Were what they were, because they mused  
Upon the Eternal Years.

Pass not from flower to pretty flower;  
Time flies; and judgment nears;  
Go! make thy honey from the thought  
Of the Eternal Years.

A single practice long sustained  
A soul to God endears:  
This must be thine—to weigh the thought  
Of the Eternal Years.

He practices all virtue well,  
Who his own Cross reveres,  
And lives in the familiar thought  
Of the Eternal Years.

FREDERICK WILLIAM FABER.

## A THEORY OF MIND.

BY ANNA VAN DER ZEE LEE, PD. M.

When my reasons are asked for my unwavering opposition to the more rampant of the "Woman's Rights Agitators," I rarely state them in their entirety, as based upon one fundamental reason. That reason may best be stated by making use of different analogies. Reasoning by analogy is, at best, beset by difficulties; but in dealing with a subject so abstruse as the one upon which I am about to enter, it seems well high impossible to bring the subject within the grasp of the intellect save by tracing its analogy to similar objects on the purely physical plane; while the use of more than one analogy will serve to check any errors which might creep into the reasoning through a too free use of any one, or through holding too closely to its terms.

When the great Creative Mind had completed its labor upon this planet, and, as the crowning feature of this labor, had "created man in his own image," to them, as well as to all his creatures, did he give his command: "Be fruitful, and multiply, and replenish the earth." The command was given equally to the man and to the woman. To neither was the power given to obey the injunction alone. This thought of the Divine Mind—this law of reproduction—is recognized by all to be operative upon the lower plane; but its operation upon the higher plane of mind, being less marked, less easy of recognition, is passed over as being non-important, or ignored and treated as non-existent. In fact, only to a few thinkers, comparatively, is the evidence of this law sufficient for their acceptance of it as a working theory. To the generality of realistic scientists the law is not sufficiently pronounced in its effects for it ever to come within the scope of their comprehension. To the majority this law is of itself so elusive, so overburdened in its manifestations by the grosser side of its physical expression, by which it is always to their apprehension conditioned, that they must ever

fail to grasp it in its clarity. Indeed, they would scoff, if they were asked to believe that there is a higher, grander law of reproduction operative upon the plane of mind, and analogous in its functions to that law which is operative upon the physical plane, and dominates the entire animal kingdom. The mind, the organ of the divine intellect, separates man from the rest of the animal kingdom; and hence he becomes subject to the laws which are operative upon the plane of mind, in addition to those which govern his actions upon the plane of matter. The thoughts of the Creative Mind form the laws which govern the worlds of his creation; and each law which is recognized upon the plane of matter has its ethereal counterpart upon the plane of mind. To attempt to assume that the dominating law of this planet is operative only along certain lines and in certain vast tracts, and is inoperative in other vast tracts, is like attempting to force the assumption that the law of gravitation is operative alone in this planet, but is unknown in all others; or a better simile still, it is like assuming that the law of gravitation was inoperative until it was discovered by Sir Isaac Newton. The law was there, operative from the beginning, when it was promulgated by the great Creative Mind to the hosts of Chaos: and so this higher law of reproduction has been operative ever since creation's dawn, but it has had no Sir Isaac Newton to reveal it to the world,—or perhaps the world has been too deaf to hear its enunciation as a law; for it has been said, "He that hath ears to hear, let him hear."

The mind may be likened to a sun. Each thought radiates from the mind in etheric waves, as the light waves are radiated from the central sun. Certain thought waves are richer in life-giving properties than are other waves. These are the positive, the masculine waves, bearing the same relation to the other thought waves that the actinic waves of the sun bear to its other light waves. The effect of the actinic, or life-giving thought rays, upon the feminine element is to vivify, to inspire, to cause the latent thought germs to fructify. In a less degree do the thought waves generated by the feminine mind react upon that of the masculine, and cause the otherwise sturdy, foliage-bearing plant to become a producer of flowers as well. To

make the above a trifle clearer, let me call attention to several well known cases as illustrations of this point. The best work of Mrs. Elizabeth Barrett Browning was done after her union with her no less talented husband; and not alone after their union, but during their courtship,—after she had been brought into contact with his virility of thought. Her mind received from his the actinic force, which caused a more healthy development of the latent thought germ. Her mind possessed the power to develop the actinic thought rays sufficiently to enable her to become a producer without the intervention of another mind; but note the luxuriance of the bloom vouchsafed when the conditions were such as to make for a better development of the thought germs, for their development under more favorable conditions. Under certain conditions, an overplusage of feminine elements in a masculine portion of mind will produce a poet. In selecting an intellectual mate, a feminine portion of mind possessing an overplusage of masculine elements will be necessary to complete the sphericity of the finite unitary mind, which is the resultant of their union. In the above case, the fact that Elizabeth Barrett was possessed of creative power independent of Robert Browning was proof that she possessed the necessary overplusage of masculine element to fully round out their combined mentalities.

Such men as Bismarck, Gladstone, our own Blaine—and I might name many others, but my readers will be able to supply them—are proofs of the benefit of their wives to their own mentality. George Elliot has been, perhaps more than any other woman, most thoroughly misunderstood and maligned; and yet, properly viewed from a standpoint of intellectual advantage, her conduct, while decidedly unconventional, was, under the circumstances, the only thing which she could properly do. It is my belief that, whether she herself was entirely cognizant of the underlying reason controlling her action, she found, no matter how unfortunate in some respects they might be, the intellectual conditions necessary to the production of her literary progeny were more nearly fulfilled in her relations with her first husband, than in her relations with her second, and this it was which prompted her return to him. Thrice happy must a marriage be, in which not only is there a union of the

corporeal body, but also of that spiritual body, the mind. Upon such a marriage, and upon such an one only, ought the hymeneal curse to be pronounced: "What God hath joined together, let no man put asunder."

This property of generating "actinic" or life-giving waves in the other is not confined wholly to that mind which is housed in a male organism on the animal plane; and it is this fact which renders the action of this higher law of reproduction so elusive to the ordinary intellect. I would call the attention of the reader to the composition of a unitary mind which approaches as near as it is possible for finite mind to approach to Infinite Mind. The Infinite Mind is the highest type of a self-centered, self-existent Being. "In the image of God created He him, male and female created He them." This refers to the division of the spherical unitary mind into its two hemispheres. In the creation of the finite mind, there has been a sub-division of the positive and negative elements so that each hemisphere is composed of a portion of each; and unless two similar portions be brought together, there can no true soul-union take place. The positive or masculine portion of the finite unitary mind is composed of a varying quantity of masculine elements, united with a certain quantity of feminine elements, the exact amount being conditioned by the masculine elements entering into its composition. If the finite unitary mind be considered as consisting of one hundred parts, the positive or masculine portion or hemisphere would be represented by fifty parts, of which the predominating number are masculine and the remaining number feminine. The constituents of the negative or feminine portion of the finite unitary mind will be a predominating number of feminine elements joined to a sufficient number of masculine elements to make up the required fifty parts, while the composition of a complete, bi-symmetrical unitary mind will be the result of a union between an equivalent positive or masculine, and a negative or feminine mind.

Much care has to be taken in dealing with this subject to prevent the natural confusion of the positive or masculine portion of mind with the male organism. Ordinarily, a male organism is the habitation of a positive or masculine mind, but that posit-

ive mind being itself composed of both masculine and feminine elements, it is the ratio subsisting between those elements, which must determine the character of the intellect. In like manner a female organism generally forms the tabernacle for the indwelling of a negative mind, composed of both feminine and masculine elements. A man possessing the masculine elements of mind only, would be a monster, every attribute of whose nature would be repellent to the normal mind. The normal admixture of the feminine element renders the person attractive. Like is attracted by like. "One touch of nature makes the whole world kin." Everything in nature seeks its affinity. This little isolated fragment of femininity is continually reaching out for and seeking the remaining portion of itself necessary to complete its hemisphere; so that each portion of mind, positive or negative, is seeking for just so much of its component masculine and feminine elements as are necessary to complete the sphericity of the finite unitary mind. The greater mass attracts the less; and the masculine portion of a positive mind will invariably attract to itself that portion of itself which is isolated in another organism. That is to say, it would do so, theoretically, were this supreme law of reproduction unimpeded in its action by the law operative upon the plane of matter. By the law of gravitation, operative upon the plane of mind equally as upon the plane of matter, as I have said before, the greater attracts the less; and hence, throughout all the ages, it has been man who has taken the initiative, without understanding why he was impelled to do so. In addition to this, it must be remembered that the positive elements of mind are endowed with a greater potential,—their latent energy is greater. This action of the higher law of reproduction, conditioned in its action by this supreme law of gravitation, will be universally true in the realm of pure mind; but it is not for this race to enter upon this state of existence. When the lower law of reproduction is controlled by this higher law, instead of impeding its action as at present, then the action of the higher law will be apparent. Why the masculine and feminine elements should attract to themselves just the amount necessary to complete the sphericity of the finite unitary mind may be explainable, in some less



authoritative manner, when the chemist can explain why  $H O$  constitutes water, while  $H O$  does not. He will tell you that all molecules tend to combine in obedience to law. It may be assumed that whatever law is operative upon the plane of matter is equally operative upon the plane of mind. The laws which govern these vast planes are unexplainable save as they are referred back to the Creative Mind, "in whom we live, and move, and have our being."

To make use of another metaphor, each mind is like a flower, the masculine mind being self-centered and self-fertilizing,—the essentially feminine mind producing but the pistil. Not until this pistil has been fertilized with pollen from the anthers of the male blossom can it bring forth its seed to perfection. Some rare feminine portions of mind are also apparently self-centered, self-fertilized: but they, like the masculine portion of mind, bring forth better and healthier blossoms when they have been the subject of a species of cross-fertilization. There are certain rare minds, like those of Walter Besant and his literary partner Rice, which appear to find their negative counterpart in another apparently positive mind. Certain inherited tendencies, and certain pre-natal or post-natal conditions, may combine to produce a mind, housed in a male organism, which is in reality a negative or feminine portion of mind. Thus the spectacle of two apparently positive or masculine minds finding in each other the necessary constituents to complete and fully round out each other may be very readily accounted for. The type of effeminate manhood which is frequently seen is the result of an imperfect balance between the masculine and feminine in a positive or masculine portion of mind,—a tendency toward an overplus of the feminine elements above the normal; and upon the amount of this overplusage, will the degree of the effeminacy to a great extent depend. On the other hand, when the balance in a negative or feminine portion of the unitary mind is disturbed, the result is a masculine woman. It is along these lines, on the theory that as a man thinks, so is he, or to extend the aphorism, as a mind is, so is its tabernacle, that an explanation may be found of that class to which scientists give the name of pervers.

To return to the point from which we started, it is because of my knowledge of this higher law of reproduction that I can have no sympathy with the aspirations of so many of the women who have pledged themselves to the "emancipation of woman," as they term it. Woman without man is incapable, save in rare instances, of accomplishing anything worthy of more than passing attention. Those who would write woman with a capital "W" would, if they are to be judged by their utterances, rush on to the accomplishment of their desires, if need be, over the dead bodies of all the men in the universe. Only by a more perfect union with man can woman's true emancipation take place. No one can override and overrule the wise regulations which emanated from the Creative Mind at the birth of this planet; and only according to those laws can the advancement of woman proceed.

It is not, and never can be, "Woman versus Man;" but a true comprehension of the vast soul-depths which may be explored and conquered by the power of "Woman plus Man," in the fullness of its meaning on the plane of mind, will bring about an uplifting of the race such as cannot be faintly imaged by those whose souls are yet "wallowing in the mire." It would be ridiculous, were it not so pitiable, to see those whose eyes are ever cast downward to the earth, "of the earth, earthy," catch a faint and distorted image of the Celestial Sun reflected in some stagnant pool, and to see them rush forward in their eagerness to grasp it, crying, "We have seen the light! Be ye followers of us, and we shall lead you out of bondage." We, who are looking upward to the heavens where we have seen the light, find it too precious in its promises to rudely hawk it about the streets as a marketable article, nor do we find the position of town-crier an enviable one. We are content to wait for the "fullness of time," when the scales shall drop from eyes that now see not: but until that time, though the light be shining brightly, the eyes of those whose understanding is darkened shall not see it, and though the tidings of the light be proclaimed abroad, their ears shall be stopped that they may not hear; "for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any

time they should see with their eyes, and hear with their ears, and understand with their hearts."

The movements for the advancement of woman which progress along the line, that the debasement of man is the elevation of woman, are sowing a harvest to reap in bitterness of spirit and in tears. While I do not advocate the suffrage for woman, especially at this period in the development of the race, the time may come when I shall be forced to admit that it is right for woman to receive the franchise. But believe me, when that time comes, it will be because it has been reached in accordance with the law of reproduction, not by the violation of the higher law, and a disregard for it and its supremacy. The elevation of woman must take place after the manner ordained by the Supreme Sentiency. Movements based upon any other assumption may appear to flourish, to gain a point here and a point there, but it is a victory that is worse than defeat. In exact proportion to their seeming advance will their rebuff meet them. The great Creative Mind will not allow the laws which govern the universe to be lightly abrogated. Every disobedience to law carries within itself the potentiality for the punishment of such disobedience. Any attempt to elevate woman except as her elevation is accomplished in accordance with supreme law, hand in hand, shoulder to shoulder, with man, receiving of his energy,—the life-giving, actinic rays which he is capable of generating on the thought-plane,—and giving of her elements to the man, the grand life-forces keeping up a continual interchange between them,—any attempt save on these lines must meet with ignominious defeat. When the man and the woman are in accord with the grand life-scheme, not following it out blindly, slaves of the law, on the physical plane, but intelligently laboring in unison with the great Creative Mind, on the plane of thought, the law fully understood and rendered subservient to the highest requirements of the dual nature, then indeed will woman be elevated. By the elevation of woman we elevate the race; but the elevation of woman must take place by and through man, and in accordance with the plan of ages. When the relation subsisting between the two hemispheres of the unitary mind is more nicely

adjusted so that the life-currents flow freely through them, vivifying and enriching them with a life, the nobleness of which can not yet be comprehended, then the elevation of woman will have become an accomplished fact. We can form but a slight conception of the heights to which it is possible for woman to ascend in accordance with the laws ordained by the Eternal Mind. If woman aspires to these heights and attempts to reach them in her own way, though she may appear to be successful for a time, the terrible justice of the Infinite will but sweep her to still lower depths of degradation than any through which she has yet been forced to pass. The attempt to defy the great Creative Mind has in all ages met with terrible punishment sure as the thoughts of the Infinite Mind itself.

Whichever way we turn, we are confronted by laws, cold, hard, stern laws, none of which may be evaded with impunity. Shall the supreme law of this planet be the one exception?

### SHAPING THE FUTURE.

We shape ourselves the joy or fear  
Of which the coming life is made.  
And fill our future atmosphere  
With sunshine or with shade.

The tissue of the life to be  
We weave with colors all our own,  
And in the field of destiny  
We reap as we have sown.

Still shall the soul around it call  
The shadows which it gathered here,  
And painted on the eternal wall.  
The past shall reappear.

Think ye the notes of holy song  
On Milton's tuneful ear have died?  
Think ye that Raphael's angel throng  
Has vanished from his side?

Oh, no! we live our life again:  
Or warmly touched, or coldly dim.  
The pictures of the past remain—  
Man's work shall follow him

## THE SHADOW AND THE REAL.

BY R. HARRY DILLEY.

"For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that he hath."  
Matthew xiii. 12.

The old adage, "coming events cast their shadows before," never evidenced more apparent truthfulness than in the application of the words of the above verse to the situation existing in the world at the present time. To him that hath, to him is being given, while from him that hath not, all that he hath is being taken away. The wealthy classes, those who control the bulk of the world's gold, are enabled to sway the legislative bodies of our government as they will, and thus enact laws by which their riches double, treble, and quadruple at an astonishingly rapid rate. While the poorer class, not having sufficient influence to be felt in these legislative bodies, are compelled to submit to unjust laws that drag them to the lowest round of poverty and degradation, leaving them to the mercy of a world that knows no mercy, to beg or starve as they prefer.

While this state of things appears to the casual observer very sad and unjust, and seems to call for the heartfelt sympathy of every honest man; yet to one whom experience has taught to look upon the world as a stage, where the great drama of life is being enacted according to the divine purpose, the matter presents another aspect. He knows that not only would sympathy be of no avail, but that behind it all is the hand of justice,—justice meted out by a Supreme Power which holds and controls the combined energies of the whole world. So long as he permits such conditions to exist, it must of necessity be for the ultimate good of all; and we have but to patiently wait and do his will, and at the proper time all will be righted, and every man shall receive according as his work shall have been.

Those who admit the law of correspondence know that the material is simply a type or a shadow of the things of the real, or cause world: therefore these conditions are merely the shadow

which forecasts the real which is to come. From a general inspection of the shadow as it exists in the world to-day, we are enabled to formulate an idea of the real which it portends. As we have before said, the class which money has placed in power is using that power to slowly draw to itself all the wealth of the world, leaving the poorer classes destitute of even the means of sustaining life. "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." The same law appears upon the higher plane. He whose spiritual nature is sufficiently unfolded to enable him to recognize the absolute necessity of "letting go" of all earthly riches and the things pertaining thereto, and of laying hold upon the things of the spirit world, to him will be given the true riches. And those who are diligent and persevere, and succeed in possessing themselves of these riches, will be gathered together in one place, where they will form a body, a center, which will act as a mighty magnet, drawing to itself all the high and holy spiritual life of our planet. Those who refuse to give up the things of this world, and insist on living in the perverted senses of their lower animal natures, will have all spirituality withdrawn from them; and with only their lower natures to actuate them, it will be but a short time until, tossed by the waves of passion and sensuality that will sweep over the earth, they will become mad, and, like wild animals turned loose in an arena, one will destroy the other until none will be left.

Even the most sceptic cannot but realize that dark ominous clouds hang heavy in the sky; and we believe it will be but a comparatively short time until the storm will break and rage in great fury, such as has not been seen since the world began, and never shall be again. To those living in the world, who can see nothing in this condition of things to warrant any alarm, and who look upon the prophecies which have appeared in THE ESOTERIC from time to time, and in hundreds of papers and magazines all over our land, as the result of imagination originating in disordered brains, we have nothing to say: but to the honest seeker after truth, who feels in his heart that these things are true, and desires to know the right that he may

do it, no matter what comes or what goes, we earnestly appeal. Think over this matter carefully, and listen attentively for the still, small voice of God, calling you in your inner consciousness; for because of the dark cloud of sensual virus now hanging like a heavy fog over the cities of the world, it is a very difficult matter for those living among the masses to certainly know when they have the guidance of the Spirit and when they have not.

But those who truly and earnestly seek continually to know his will that they may do it will surely hear his voice when he calls; for he has said, "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." Jer. XXIII. 3, 4. "For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. Thus shall they know that I, Yahveh their God, am with them, and that they, even the house of Israel, are my people, saith the Lord Yahveh." Ezekiel XXXIV. 11-13, 30. Therefore all who are earnestly striving to know the right will be sought out by the Spirit, and, in this hour of trouble, will be impressed with all that is necessary for them to know and do. The spirit only asks absolute and faithful obedience to its guidance, and a turning away from this world's follies and pleasures, in order that at all times we may know that we are in a condition to receive that guidance. An absolute surrender of all to the Father, making that covenant with him to do his will under all circumstances, moving straight forward in the path "without shadow of turning," will bring us beneath the protecting power of his almighty arm, where nothing

can change or harm us, and which will enable us to pass safely through the dark and terrible night which is upon us. And when the storm has subsided, the clouds have all passed away, the shadow has been merged into the real, we will be among those whom John, the beloved disciple, saw standing with the Lamb on the mount Zion, having their Father's name written in their foreheads, virgins, redeemed from the earth, without fault before the throne of God.

May the spirit of wisdom and holiness and understanding guide us all into a full comprehension of the truth, that we may be enabled to overcome, and stand firm until the dawn of that day of universal peace, when "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of Yahveh, as the waters cover the sea." Isaiah XI. 6, 9. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Blessed is he that readeth these things, and he that heareth; but blessed above all is he that understandeth and, understanding, doeth them.

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### SOME MURMUR.

Some murmur, when their sky is clear  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue.  
And some with thankful love are filled,  
If but one streak of light,  
One ray of God's good mercy gild  
The darkness of their night.

In palaces are hearts that ask,  
In discontent and pride,  
Why life is such a dreary task,  
And all good things denied.  
And hearts in poorest huts admire  
How Love has in their aid  
(Love that not ever seems to tire)  
Such rich provision made.

ARCHBISHOP TRENCH.



## INTERNATIONAL S. S. LESSONS.

### FOURTH QUARTER. (Continued.)

BY H. E. BUTLER.

#### LESSON V.—November 3.

Samuel The Judge.—I Samuel vii. 5-15.

The history of Samuel's judgment of Israel is one of interest because of his fidelity to the covenant which God made with Israel before bringing them out of the land of Egypt. The period from the time he was called of God to be a priest, prophet, and judge until the time of his death was marked by his faithfulness to God and by God's faithfulness to his covenant relation with him, and with his people Israel in so far as they obeyed the voice of Samuel which was, through his devotion and obedience, the voice of God. We say the lesson is important because it furnishes an example; for the Lord never changes, and what he did for Samuel and those who followed him, he will do for every one under similar conditions. These conditions were: first, he was called: then, he was tried, was faithful, consequently, was chosen. Now, whoever hears the call of God and is obedient to the heavenly calling will be chosen, if faithful.

But how many of God's ministers of to-day are actually called? Is not the ministry with them a chosen "profession?" and, such being the case, the fear lest they displease, and the constant effort to please the people instead of God, find them in the position of the false prophets during the time of Israel's nationality. Does any one suppose that if Samuel had conciliated public sentiment in Israel, in order that he might remain in charge of their congregations and in popular favor, that he would have been accepted of God? for it is quite evident that during much of his time he was very unpopular. There is reason to believe, that, in place of living among and as one of the people, he lived in caves and hiding places, and only came out to teach those that would hear him obedience to the laws of God in direct opposition to the laws of the government then controlling; and also, as is evidenced, in opposition to the

direct inclination of popular opinion. God blessed him, and all those that were obedient to his words. His faith in God caused him to submit to indignities, and to work on with no hope other than obedience to the Spirit.

But when Israel came into extreme difficulties, and saw no way of escape, they recognized that their God was with him, and for once yielded obedience to his requirements even to the risk of incurring the displeasure of their masters. Here again God fulfilled the words of his covenant to be their God, even at this, the first manifestation of their willingness to turn to him and serve him. This one whole-hearted obedience was enough to deliver the nation from their oppressors even under circumstances in which all reason was against success. Thus God justified his covenant with Israel,—“If ye will obey my voice indeed, \* \* \* I will be your God” (power), your deliverer. And surely if God never changes, he will be the deliverer of every one who obeys his voice indeed, and keeps his covenant.

This unhesitating obedience and faith in God has been brought into disrepute among the people in the churches by those who have faith without knowledge. Every now and then one appears who claims absolute obedience to the guidance of the Spirit, and who voluntarily brings himself into disrepute by doing strange and unreasonable things, and running into all kinds of erratic notions, theories, and philosophies. Yet he claims absolute obedience to the guidance; and every sensible man or woman readily says, “If that is the result of following the guidance, we are not prepared to do so.” Consequently, they turn from God to the following of their own reason. Oh, how true are the words of the prophet, “My people are destroyed for lack of knowledge.”

The cause of these erratic instances is the lack of knowledge of God's covenant, his object and purposes concerning his people. The words are, “If ye obey my voice indeed, and keep my covenant.” Now, obedience to the voice without the keeping of the covenant will bring one under the curse and deception referred to in Ezekiel xiv. And no one need expect the guidance of the spirit of God unless he first makes the covenant of absolute dedication to God, and desires more than all else to work in harmony with his purpose, praying always to know his will concerning the sons of men, that he may do it. Then Yah-

giving him favor with his enemies. He "will honor them who honor him."

The ark of the covenant was taken by the Philistines in battle because of Israel's disobedience. Notwithstanding their disobedience, God showed his purpose toward his chosen people by forcing the Philistines to send his ark back to Israel. Read the account of his miracle in this instance in guiding the animal instincts of the two cows. When the ark came among the Israelites, they showed their lack of faith and their willingness to disobey the word of the Lord by throwing the ark open as a common thing, so that thousands of people looked in upon that sacred law and perished. The covenant was holy; and it could not be known or seen then, or even now, by any who follow their own sensual desires and practices, without finding death instead of life. After more than fifty thousand had died through their disobedience in looking into the ark, the people feared to take it to Shiloh, the place of regular convocation. They were afraid of the ark of God. A similar instance occurred when David removed it to Jerusalem.

In verse 5 of this lesson we find the words: "And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto God." Samuel had faith in God, and Israel, through Samuel; for the prayer of the truly righteous (obedient) soul is always heard and answered of God. It is answered according to the desire of the holy man, if the people for whom the prayers are made are penitent; but if they set up the idols of their own imagination in their heart, and determine in any case to do according to their own will and desires, then the prayer of the righteous man will heap coals of fire upon their heads. Jesus prayed for the people of Jerusalem, and it was afterwards most ignominiously destroyed. It will be seen, that, at the gathering of Mizpeh where God wrought his great deliverance, the children of Israel confessed and repented of their sins.

We are told in verse 8 that they besought Samuel to continue to cry unto Yahveh for them, which evidenced that they had placed themselves in a position in which they had no other hope, nothing else in which to trust. To-day in men's extremities they trust in their gold or houses or lands or bonds or their influence among men: these are their gods in place of Yahveh. If Israel had trusted in any of these things, Yahveh would have

left them wholly to the power in which they trusted, even as he will all men to-day.

The remainder of the story of the events in this lesson is well and correctly given by the author of the International Lesson. The text of the lesson closes by saying, "And Samuel judged Israel all the days of his life," thus implying that after this great deliverance the people were ready to follow Samuel, and to be obedient to his instructions. From this history it is evident that Samuel led the people and God led Samuel. In the present order of the Christian world, the priest is led by the people, and they are led by their own hearts. To be a Samuel and have power with God and among men, one must follow the Lord absolutely, even though his guidance lead him into direct opposition to all men; for God and his faithful servant are always a majority.

#### LESSON VI.—November 10.

Saul Chosen King.—Samuel x. 17-27.

This lesson introduces one of the most important histories in Israel's national life. It was a turning point, as in the life of a child, from youth to manhood. A child is under the government and guidance of the father until majority, when he begins life for himself. So Israel was taken by the hand, led out from her captivity in Egypt, and God our common Father made a covenant with her in Horeb, wherein he promised to be her continual strength (support) in every and all times of need. But this covenant on his part was on condition that she was to obey his voice indeed, and it was not a transient one: it was an everlasting covenant. (See I Chron. xvi. 17, and Psalms cv. 10.) The covenant was then written upon tables of stone, a fit symbol of the stony heart of man upon which God promises hereafter to write that same covenant, which will constitute them his people and he their God or power.

This covenant was very sacred to Israel; and when the ark containing it was taken by the Philistines, the people felt that their hope was gone, and many of them forsook God. The long years referred to in this lesson in which there was no general assembly were because the people had adopted the religious customs of the heathen, which were very attractive, as they appealed to the physical senses. The heathen in those days had a religion very nearly akin to that of India at the

present day, which has been imported to this country: and then, as now, thousands of people were leaving the true and higher religion and taking up with what is now called the "wisdom (?) religion," which consisted of idol worship, magical ceremonies, and occult phenomena.

This is shown by the method of the priests of Media for determining whether their plague was because of the presence of the ark of God among them, or whether it was a chance happening. It will be remembered that the priests inquired of the Lord concerning the matter, and were instructed to make a trespass offering to Yahveh, the God of Israel, and to place the ark upon a cart, to put in yoke two milch cows, who had calves, and to shut up the calves at home. The test was, if the cows, contrary to that strong motherly instinct, took the ark back to Israel, then they would know that it was because of the presence of the ark that they were being afflicted. Now, this was a very reasonable test; and one that would honor the magic hunters of the present time.

After gathering at the call of Samuel to take up their broken covenant with God, and the pouring out of the water upon the ground as a symbol of cleansing and of their covenant promise to hereafter live a pure life, Israel remained obedient to God for a number of years. He spoke to them through his prophet Samuel, and, while they were faithful, they were prospered in everything they did. But, like human nature, they were restless and dissatisfied, and were even unwilling to longer have Yahveh as their only king. They demanded freedom from the reign of the Almighty; and, rather than obey God, to whom they had dedicated their lives, they preferred the government of one of their own people. God, like a faithful father, granted their request, but informed them of the evil results that would follow. They chose to take the position of a child who has come to his majority, and begins to act for himself.

But God did not leave them wholly to themselves: as long as Saul—in fact, as long as any of the kings of Israel would receive counsel from God through his prophets, he still guided them; until, at last, Israel became so materialistic that they absolutely refused the guidance of God. Finally, he sent the greatest of all prophets, Jesus the Christ. Him they not only refused to hear, but crucified. Even after that, from among the early Christians

God continued to raise up prophets for those who would hear his counsel. Finally, even they forsook God, and refused to hear his voice through his prophets, and so we have remained up to the present day—shall we not say, chief of those that reject God's counsel. Still he is faithful to his covenant, so that, if even an individual lays hold upon that covenant, and will be obedient to his voice, he will send his angel to guide him and will be his God, and he will be accepted as his son. The world has never seen such faithfulness as God has manifested to his covenant with his people.

LESSON VII.—November 17.

Saul Rejected.—I. Samuel xv. 10-23.

In the former lesson it was seen that God appointed Saul to be king over Israel; and in the present one he says, "It repenteth me that I have set up Saul to be king." These words do not—as it would seem—convey the confession of a mistake, but rather express a change of mind and purpose concerning Saul. He had served the purpose for which he had been made king, but he had disobeyed the word of the Lord. He had in part obeyed, and in part he had disobeyed. How often the Christian tries to justify his acts and pacify his conscience because he partially obeys. But when God made the covenant with Israel, the requirement was absolute obedience: and it is no less demanded to-day.

If this be the case, how is it with the Christian who goes to church Sabbath after Sabbath, and, like Saul, confesses and says, "I have sinned, I have transgressed the commandments of Yahveh" (See verse 24). We have no reason to doubt that Saul was just as sincere in his repentance and the confession of his sins as any of us, yet the result of his sin was not mitigated: the kingdom was taken from him and given to another. It will not do to be continually confessing that we are miserable sinners, and at the same time expect to be in covenant relation with God. True it is that conventionality has set up a standard of righteousness which no one can live up to; but God has not. It is possible for men and women to obey the voice of the Lord absolutely in all things; for God is just, and never requires of his people more than they can perform.

It is necessary for one who seeks righteousness before God to abrogate its standard as set up by the Christian world, and to

study God's covenant, his plan and purpose concerning the sons of men, and to live in harmony therewith, regardless of man's approval or disapproval. "Wherewith shall I come before the Lord, and bow myself before the high God? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (See Micah vi. 6-8.)

Thus it appears that the way is very simple, and is even easy if one has the moral integrity to weigh all matters from a love of his neighbor as himself. But selfishness is the root of more evil than all other things put together. Even the author of these lessons, speculating upon Samuel's feelings on the rejection of Saul, suggests that he may have suffered from wounded pride because he had anointed Saul as king. If a prophet of God were in the least degree capable of feeling wounded pride, he could not fill that office. Samuel could and did pity Saul, even as Jesus wept over Jerusalem; but it is not probable that he felt that he had anything further to do with it than being the voice of the Lord.

Saul could not withstand the decree of Yahveh. Although he had the kingdom and the armies, yet the shepherd boy that Yahveh chose was seated upon the throne, and Saul died the ignominious death of the suicide.

When we look around and behold the disobedience and general disregard for God, his laws, and his requirements, to an extent transcending anything that has existed in the world before, our soul inquires within us, where is the God of justice? yea, rather the God of mercy, that hears the cry of the poor and needy, who are so by reason of the robbery and oppression of the few money-getters and manipulators. The cry of the oppressed has reached the ears of the Almighty, and the hand of justice is even now upon the nations. It is only the blind that cannot see the words written upon the wall, "Mene, mene, tekem, upharsin."

#### LESSON VIII.—November 24.

The Woes of Intemperance.—Isaiah v. 11-23.

The lesson is based on one of the clearest and most comprehensive prophecies of Isaiah. We observe here, as we have done in our Bible Reviews, that the spirit of prophecy speaking through the prophets, looked for the time when God would fulfill his promise to his people, which would be, indeed, the

establishment of his kingdom on earth. As this was the central thought in the prayer of the prophets, the Lord answered the prayer; but, as in all prophecy God does not deal with time, and, as they were desirous of knowing the signs of the time when God would set up his kingdom among men, that was what was revealed to them. That this was what Isaiah was praying for is evident from Chap. iv. 4. Therefore this entire prophecy relates either to our time, or to something yet in the future, and we believe that it is to the present.

It will be seen that the first seven verses of the chapter under consideration compare the house of Israel to a vineyard, a choice vine. Jesus, when he came, carried forward the parable by saying, "I am the true vine, ye are the branches." Again, he carried it still further into truly metaphysical meanings when he said, "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." It was the blood of the vine, matured in the fruit (the grape), of which the wine was made; therefore the commemoration of the Lord's Supper by drinking wine. He explained this drinking of the wine of his blood by saying, "The words that I speak unto you, they are spirit, and they are life." Therein he informs us that it was not the wine, nor the literal physical blood, that gave life, but it was the spirit that was in him, and formed his words as a vehicle by which it might be conveyed to the life and character of his people.

Now, concerning the time to which this prophecy points: the good vine that the Lord planted has become wild, and it is bringing forth wild fruit, as in verse 8: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." And he then continues with the verses of this lesson, comparing their life, and the character of their thought and action, to that of an extreme drunkard. For truly they are drunk with the desire for wealth, honor, aggrandizement, the pursuit of pleasure and, says verse 13, "Therefore my people are gone into captivity, because they have no knowledge." We must remember that he is not here talking of any but those who are of the vine of his planting; and surely those that were never grafted into the true vine are not the ones under consideration, therefore it must be only to those who claim to be his people.

Isaiah says, "Therefore hell hath enlarged herself, and



opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." For if this does draw a picture of the inclinations of the people, even of our best citizens, then remember the woe, and who shall descend into it. The author of the International Lessons justly says that the word hell was from Sheol, which means the grave, place of the dead; and that they that descend therein, under the ban of this curse, will not be known of the Lord in the resurrection. This will do as a brief of the meaning of this passage.

But another phase of thought in this connection is worthy of consideration, and the one to which the author of the International Lessons has converted the entire meaning of the text. Wine is the pure blood of the grape. When fermentation takes place, the spirit of the life of the vine is liberated from its material components; and it is this spirit that acts directly upon the nervous system and the brain of the wine drinker. When it was pure, even the prophet referred to it in the words, "The wine that maketh the heart glad." Jesus drank wine with his disciples at his meals, as every one in Jerusalem and Judea did in those days. But, alas! at the present time, the wine of men's lives has been perverted until the spirit of the age is a drunken delirium. From the highest to the lowest all are chasing the phantoms of wealth, honor, and pleasure, in a wild, mad rush, with no thought of God except as a means of entertainment, perhaps, on Sunday. They have no time to think of God's laws, of his plan in creation, or his purpose concerning their lives. Therefore the people are "destroyed, because they have no knowledge."

Even the material wine, or the spirit of grains, is now filled with a virus of that delirium, that man may drink, and, as the prophet says, spew and fall and not rise again. Isaiah was looking down to the present time, when he uttered the words found in Chap. xxiv. 20. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again;" for we believe that the Lord has given all fermented spirits, as well as the fermentative condition of human life, into the control of demons, that men may rise in the delirium of their fury and destroy each other, and thus cleanse the earth from those who corrupt it.

## OUR DEDICATION.

BY W. P. PYLE.

There are, doubtless, many, even among Christian people, who think us somewhat fanatical in our ideas of a dedication to God and to humanity. They wonder why we consider it necessary to make such a full surrender of self and all that belongs thereto. They question, "Is it not enough to live a good, upright, honest life?" We think that this is not enough, and that nothing short of a *full and complete surrender of self* will enable us to accomplish the object set before us. This object in its ultimate is the answer to the petition of the Lord's prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Our object is the establishment of God's kingdom on earth. There was a time when we tried to live so that after death we might be received into God's kingdom: now we know that we must make our heaven here.

When that kingdom is established, its people will not say, "I am sick," neither will they die; for one can not become its subject until he has overcome the law of sin in his own members, and since death is the penalty of that law, when sin is overcome, death will no more have dominion over us. If a man wishes to become a citizen of a foreign country, to enjoy all the rights and privileges of its citizenship, he must swear allegiance to its king; in other words, he must dedicate himself to the king and to the country. If he refuse to do this, although in all other respects he may be a very good man, the king will not acknowledge him as a subject. For this reason we dedicate ourselves (swear allegiance) to God. God, in speaking to the children of Israel through Moses, said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." Ex. XIX. 5, 6. It is this kingdom of priests, this holy nation, that we seek to establish.

The first condition for this work is that we "obey his voice." When God the holy Spirit speaks to man, it is to make known to him his will; and in promising to obey that voice, we swear allegiance to him as our Lawgiver and King. But all men cannot hear God's voice; for it is a small voice, as Elijah found while in the Mount: "The Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks," and after the wind an earthquake, and after the earthquake a fire; but the Lord was not in these. After the fire that still, small voice. Before he can hear that voice so still and small, man must, in a measure at least, calm the storm of contending opinions and emotions, and the fire of passion in himself. Nor will it compel obedience: he himself must choose to obey.

To some minds the promise that God will regard them as his especial treasure is a very indefinite one; and they seek something more pointed and not so general in its application. These particular benefits are to be found in the Holy Writ. Let us cite some of them:

"I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye. Ps. xxxii. 8."

Isaiah (xxxv. 8-10) further describes this way in which we walk:

"And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein.

"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there.

"And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Again he says of that people whose Judge, Lawgiver, and King is God the LORD,

"The inhabitants shall not say, I am sick." Isaiah xxxiii. 24.

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah xxx. 21.

Thus shall they be guided who obey the voice of the Lord; and they will find the way full of good things. The prophet, speaking of that which, doubtless, experience had taught him, said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." This promise alone is enough to lead all under the guidance of that voice. Is the way too hard? the Lord has promised, "For I the Lord

thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isaiah XL. 13. Again in Psalms: "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." This protection is promised "because thou hast made the Lord, which is my refuge, even the Most High, thy habitation." (See Psalm xci. Read the whole psalm.) Again we find the word, "No weapon that is formed against thee shall prosper." Is. LIV. 17.

But what more shall we say? Are not these promises enough? And we believe him faithful who has promised. While we rejoice in these pledges, claiming them for ourselves, yet we remember the conditions under which they are made; namely, to obey his voice and to keep his covenant. Indeed, the keeping of his covenant is the condition under which he becomes our God. Many professing Christians do not dedicate themselves wholly to the guidance of the voice of the Lord because they do not believe him faithful. They are fearful and unbelieving; and since they do not keep his covenant, Yahveh is not their God. We believe in God's loving care; and we are striving to prepare our hearts so that we can hear his voice plainly and keep his covenant fully. Then he will be our God, and we his people.

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### THE TWO RIVERS.

Slowly the hour-hand of the clock moves round;  
 So slowly that no human eye hath power  
 To see it move! Slowly in shine or shower  
 The painted ship above it, homeward bound,  
 Sails, but seems motionless, as if aground;  
 Yet both arrive at last; and in his tower  
 The slumberous watchman wakes and strikes the hour.  
 A mellow, measured, melancholy sound.  
 Midnight! the outpost of advancing day!  
 The frontier town and citadel of night!  
 The watershed of Time, from which the streams  
 Of Yesterday and To-morrow take their way.  
 One to the land of promise and of light.  
 One to the land of darkness and of dreams!

LONGFELLOW.

## INDIVIDUALITY.

BY T. A. WILLISTON.

As to what constitutes individuality has been a question that has given us much thought of late; and, as it is one of the ultimates for which we are striving, we feel it our duty to urge upon all students the necessity of giving it their most earnest and prayerful consideration. Our investigation has led us to believe that there are but few truly individualized souls upon our planet. One to be individualized, or set apart from the mass of humanity, must have reached a state of soul unfoldment in which he can separate himself from his physical environment, and place himself in a condition which enables him to fully realize from the interior of his being that he is a spiritual entity possessing a material body; which body is not the real man, but is only the instrument through which he expresses his spiritual nature. It is easy to assert that we are spirit, but it is only after years of laborious work and self-sacrifice, that we are in a position to realize the truth of the assertion in all its fullness.

The ultimate of material struggle is reached, and the dominion over physical conditions attained, when the spiritualized soul has developed the animal body to a condition of absolute obedience to its will. To accomplish this, the creative forces that are continually active within the body must be wholly subordinated to the reasoning mind, which obeys the promptings of its master the spiritual ego. This, in itself, is a gigantic task when we consider that the majority of reasoning (?) minds are governed absolutely by the creative forces.

When we have developed individuality, that which we designate a personality is swallowed up by the superior attributes that we have unfolded through our oneness with spirit. This oneness is made possible only by our conscious alliance with spirit; and that alliance cannot be effected except through the refining of the material structure that heretofore we have looked upon as the man: but which, in fact, is no part of man, but

simply the house of clay in which he lives while he is experiencing the possibilities inherent in earth life.

The spiritual man cannot express his divine nature through gross, material matter. (If this were so, then all men would be individualized souls; there would be no sin, no sorrow, no want; all would dwell together in harmony and love; injustice would be unknown.) Therefore the ego is compelled to reincarnate age after age, gradually developing the exterior covering from a very gross condition, until it becomes sufficiently refined, through the experiences of each earth life, to permit the spirit to express the divine nature with which God endowed it in the beginning of creation. It is at this period of the soul's unfoldment that the exalted thought of the ego acts directly and with potent force upon the human organism. This direct action of the spirit upon the body and mind does more in one year to individualize the spiritual man than the powers of evolution could accomplish in centuries.

When the spiritual ego is able to build and control the material body directly by divine thought, he is no longer a mortal, but divinely human; he has reached the state of individualization, which is the ultimate of his creation; he is a divine son of God; into his keeping has been given the dominion over all the earth. He is no longer compelled to earn his bread in the sweat of his brow, but is in a position to command and be obeyed by his servants, the forces and energies that produce all material manifestations on earth. He lives wholly through and by the power of his supreme mind, which being accurately balanced, gives him a clear understanding of the necessities of his being.

A well balanced mind is the greatest surety man can have that he has reached a condition of soul unfoldment in which he can feel that he is comparatively safe from the subtle adversaries that press in upon him from every side. If he has absolute trust in God, which a dedication of all to him, alone can give, he *knows* that it matters little what becomes of his physical body. If it is the will of the Father that he should leave it, it is well: the soul will continue to move forward into those grand wisdom-realms that mind of material man cannot conceive of as existing. In or out of the body, he stands a king, controlling all material law by his knowledge of the higher, or spiritual. He, the real man, cannot die,—he is immortal; and,

as he stands upon the crest of time and listens to the echoes that bring to his spiritual understanding the possibilities of the coming cycles, his whole being sways with a great exultant cry of joy and praise, which goes forth from his soul a vibratory wave of love to the bound ones below; and, as the power of that love touches the hearts of God's beloved children on earth, a ray of light and sunshine enters, bringing to the saddened ones the knowledge that the ministering angel hope has not fled, but is still present with them.

If we desire to become individualized, we must build our structure sure and certain. The most important thought for beginners to consider is the foundation principles of life. Remember that you are on earth for the purpose of gaining dominion over it. To gain that dominion, you must have a knowledge of the laws governing material things, and a will trained and under control of the intellect. If you dislike old mother earth, and desire to continually think and act in realms above her, you are in error, because not having developed discriminative powers, you are not competent to separate the false from the true. Be advised and return to earth at once: for if you do not, you will find, when too late, that the ideas you have gathered were false, and being builded into the soul structure, weaken and will eventually destroy it. Your foundation will have been erected upon the quicksands of ignorance and a false conception of truth, which the sea of doubt will certainly engulf, obliterating, perhaps forever, your labor of years.

Individuality gives to man an independence and courage unknown to those who are controlled by the mind governing the masses. It lifts him to a pinnacle of greatness that enables him to view the workings of creation as they apply to earth,—permits him to enter realms of exaltation and of such vastness that his sphere of use is no longer confined to man, but he has, through mental unfoldment, become the companion and associate of gods. Through his mental powers he is enabled to mould the affairs of every day life as the "potter does the clay." It is the power sent forth by such exalted souls that causes the quickening of the evolutionary forces. They are the unseen and unknown workers who build conditions whereby the race is advanced from barbarism to civilization.

When man has been truly individualized, he has reached a state in which he stands, in all the power and glory of his son-

ship, supreme conqueror of the grim monster death. No longer is he held captive by the minions of darkness, who up to this time have tormented him in their endeavor to enslave him. These powers dominate all mankind: but as long as we are satisfied to remain their slaves, the chains gall but little. We feel their power as soon as we strive to rise above the senses. As long as we remain in the world, satisfied and content to live as the world lives, regardless of the spiritual welfare of our souls, we float as it were on a tranquil river, whose swift current continually and resistlessly bears us toward death and oblivion. This mighty current you must stem, if you would enter your inheritance which lies at the very head waters of the great river of life,—the river of fruitfulness, whose waters bring eternal life.

There are many who teach that our Karma cannot be worked out in this incarnation, and compare Esoteric students to the swift hare, while they themselves are the slowly moving tortoise. They claim that in the end we will fall asleep, and be overtaken by the man who moves slowly, and does as near right as he can, content to be governed by the conditions in which he finds himself. Do not be deceived by such false doctrines. You can and must work out your Karma now. The progress of the tortoise may have satisfied the primitive soul which had many cycles before it in which to become spiritualized and individualized; but in our age, the cycle governing material existence is fast passing away to make room for the new one, which will bring a higher and more spiritual law to earth.

Those who cannot work out their Karma in this age and generation will be swept through the floodgates of time, and will be carried into the mills of the gods, when the great millstones, composed of wasted opportunities and misspent lives, will crush the soul of the slowly moving tortoise (the man who could not work out his Karma) into such minute atoms, that it will be unable to gather itself together for many centuries. Arise, friends! Would that we had the voice of an archangel to herald these grand and vital truths! If you take hold of them, they will lead you out from among men and place you before the Father's throne, redeemed, purified, individualized, a regenerated son, worthy to receive your portion.

These great spiritual gifts are well worth striving for,—in fact, it is absolutely essential that you try to obtain them. We



live in a very advanced age,—an age in which you must choose between truth and error. If you choose the former, it is well; if the latter, you will be carried by the events of this material world into the maelstrom of creed or unbelief, and your life, with all its hopes and desires, will be irrevocably lost for this and, perhaps, many incarnations. If you live wholly for the pleasures of this world, what do you expect to be your reward when you enter the realm of souls? Do you think to receive a crown, which is the reward of a righteous life? If you do, you will be disappointed. No one is entitled to the crown of immortality unless he has, through the Christ life of regeneration, individualized and spiritualized the soul, and is able to separate the spiritual ego, consciously, from all the binding and controlling material ties that at present enslave it.

Until we have entirely freed the spiritual from the material, we have much to do upon the foundation of the structure we are striving to build; and until we are perfectly free from material bonds, it will be wisest and safest, and of vital importance to our future unfoldment, to try and confine our research to those realms of mind that relate directly to the physical and creative laws governing the material. We should endeavor to understand and control laws that belong to these, before we reach out and try to grasp the laws governing mind and spirit. The danger is that if we try to enter realms which our development does not warrant, we are liable to become unbalanced, which is a form of insanity. If this is the trend of your desires, return at once to earth from your heavenly flight of imagination, and begin upon your physical organism. Be satisfied to put that most important part of your being into perfect harmony. Refine and spiritualize it by Esoteric methods, and place it in such perfect order that the ego may be able to express its masterly powers, its separateness from, and dominion over matter.

When the above has been accomplished, we will be in a condition to discriminate between truth and error: we will perfectly understand the laws governing creation; and, understanding them, we will control them, and will refuse to build into the structure any but thoughts which will make us more Godlike and perfect. By this means we can make ourselves kings over kings, spiritualized, individualized men, possessing

the mind powers of gods and a true understanding of the forces that at this day compel all nature to combat.

If we are faithful to the teachings of THE ESOTERIC, the possibilities that lie before us are so far beyond physical expression, that a material man can but faintly imagine the grandeur of the high and exalted station we are certain to reach. No one need accept us as authority; for we, like yourselves, but dimly, and as "through a glass darkly," perceive the ultimate. But we are satisfied that if we hold to that which we have received, we will some day find ourselves where Jesus, the man of authority, claimed that we would stand,—in a position to do mightier works than even he performed.

And now, friends, let us determine, as individuals and as a people, that we will from this time, henceforth, serve no master but God. Let us buckle on our armor, take up our cross, and bravely follow in the footsteps of him who came to point out the way; trusting wholly in God the Father to bring to us, after we have suffered on Calvary, the crown,—not of thorns, but the golden one symbolizing the end of earthly trials. The precious jewels with which this heavenly crown is studded are the good and righteous deeds of earth life. Their luster will gladden our hearts, and will be the reward for all the trials we have encountered as we have struggled to that state where we have become a son of God, an individualized man.

Individuality is the distinguishing characteristic of the natural and arch-natural man, the human and divine son of God. When man has been individualized, he steps as it were from under the dominion of Karmic law, and is therefore no longer controlled by the forces governing earth. He has come under the control of the influence of the Grand Solar Zodiac, which influence raises him above all planetary or astrological forces, as they relate directly to himself. He is a free agent from the fact that he has stepped from under Karmic or evolutionary law. He controls his own destiny, and realizes within himself that he has the power to say, *I will be what I will to be*. The realization of this mighty thought impresses upon the inner consciousness the conviction that the struggles of many centuries of rebirths have at last been ultimated in the perfect man, the heaven-born son of God.

## A CALL TO AWAKE.

BY H. E. BUTLER.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and unclean." Isa. LII. 1.

The call to awake has gone forth from the Spirit of God, calling to the souls of men throughout the world to arise and put on strength, and to clothe themselves with the beautiful garments of righteousness. There are three things here mentioned as the preparation requisite to his people for that which is about to come. The souls of all men are sleeping, so that there is no consciousness active but that of the physical brain, which takes cognizance of things surrounding them, and of their present material interests.

We know that many feel that they are truly awake to their spiritual needs; that there are those who will actually say that they are saved. When asked from what they are saved, they will tell us that it is from sin, and that they have had revelations from God assuring them of their salvation. Such persons have, by determined devotional belief, wrought themselves up to the point where this belief silences the mental action of the soul's consciousness; so that they are enabled to sit down and dream of an ideal heaven and of an ideal acceptance of the Spirit whilst still living in sensual practices, and really doing nothing but praying, talking of how happy they are since they "found salvation," and trying to draw others into the same state of self-delusion. We say self-delusion from an authority which they themselves accept: Paul said, "Shew me thy faith without thy works, and I will show thee my faith by my works." James II. 18. And it is also written, "Faith without works is dead, being alone." How true are the words. "My people are destroyed for lack of knowledge."

There is a law in nature which justifies the text, "As a man thinketh, so is he," but does not justify a man except in his own eyes. There is no justification before God except in obedi-

ence. God made a covenant with Israel when he brought them out of the land of Egypt, and called it an everlasting covenant, and said, "Obey my voice indeed, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." This class of people have been rocked to sleep in their own indolence and indisposition to know the truth that they may be thereby made free from the law of sin and death. They glory in their lack of knowledge, saying, "We want to know nothing but Jesus Christ and him crucified;" and they really know less of Christ, his real character, the object of his coming, the reason for his crucifixion, etc., than anything else. They essay to ride into heaven on his merits, doing nothing themselves. But the time is rapidly approaching when the Lord will say unto such, "Depart from me, ye WORKERS of iniquity, I never knew you." For if a man or woman does not work the works of righteousness, but sits down dreaming of another's righteousness, the desires and passions of the flesh are not still, but continually work the works of iniquity.

The call comes to all such, "Awake, put on thy strength." What does God, by the prophet, mean by putting on strength? Surely we are not called upon to do a useless thing. If we need strength, it must be for a purpose. There is something important to be done, something practical in the way of service. Now, whilst the human family dreams, their bodies are carried forward by the forcing impulses of carnal generation, appetites and passions, and, as Paul well said, "The carnal mind is at enmity against God; for it is not subject to the laws of God, neither indeed can be;" therefore no person can be partly good and partly evil. He must be decidedly one thing or the other, or, as the Lord said by his angel, he will spew him out of his mouth. The trouble with the church of the present time is that they have devotion, which is in itself good, but they have no knowledge; therefore the deceiver takes the powers gained by devotion to himself. Devotion without knowledge is the worship of a god of their own ideal creation, created from their own selfish desires and passions; consequently, all their devotion is the worship of the adversary, a yielding to the temptation that was offered to our Lord. "I will give thee all

the kingdoms of the world and the glory of them. If thou wilt worship me, all shall be thine."

The Lord himself announced the only way by which salvation can be obtained; namely, by the knowledge of the truth. But the Christian of to-day replies to this by saying, "Jesus was the truth: we know him." John said, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." I John II. 4: and Jesus himself said that he came not to destroy the law and the prophets, but to fulfill. Again the Christian jumps at a conclusion and says, "He fulfilled the law and the prophets. We have nothing more to do with it." But that would be destroying it, abrogating it. It is easy to make an assertion, but quite another thing to know that it is correct; and one who makes these assertions without being assured of their truth is a fabricator as much as one who tells a willful falsehood. To all such we would say, Awake, put on strength of intellect, that you may know the truth: then read carefully and prayerfully the prophecies of Isaiah, and, in fact, all the prophets, and see if Jesus did, in his life and preaching, fulfill them all. We are prepared to say from the authority of the Scriptures that he did fulfill but a very small portion of them; therefore the truth of his words, "I came that they *might* be fulfilled."

Again the churchman deceives himself by the works of the apostle who said, "A man is not justified by the words of the law, but by faith." Thus in their own imagination, they wipe out of existence God's everlasting covenant, and all the holy prophets who were instruments of the Spirit of God to point the way to a final, everlasting salvation, and refuse to believe the fact that the apostles had no reference to anything but the ceremonial law, which had in it nothing but the types and shadows of the real. As the apostle well said, "The law (types and shadows) was our school-master to bring us unto Christ;" for it shadowed forth the coming Messiah, and the mysteries of Godlikeness: and if we refuse, as individuals, to be educated by the authorized school-master, it follows inevitably that we can never find Christ.

Yet the Lord is merciful, full of loving kindness, and does

accept thousands of the people in the varied churches, and gives them the assurance of their acceptance with him. This assurance will remain until the word by the Spirit goes forth, "Arise, be enlightened; for thy light is come." Isa. LX. 1. And now that that light has come, it will condemn those who do not accept it. It is to-day as it was when the Nazarene came to Israel, who said, "If I had not done among them the works that none other man did, they had not had sin: but now have they both seen and hated both me and my Father." Men are justified when they live up to the light they have; but when a greater light comes, if they reject or refuse to receive it, it matters not from what cause, they stand condemned before God and in their own souls.

If they are living in true child-like devotion to God, and are accepted of him, as many are, they will find that their peace of mind has passed away, and an interior foreboding will take its place. Something that they may reject as doubts and fears, but still that foreboding remains. Paul said in his letter to the Ephesians (v. 14), "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Now, whoever will arouse himself and accept the innate yearning for knowledge of the truth, to him the spirit of truth will be given. His mind will be opened and his understanding enlightened, so that he will be enabled to discern between truth and error; and he will love the truth because it is true, regardless of the nature or character of the messenger who brings it.

The words, "Put on thy strength," are of great importance in this awakening: for the awakened soul begins to see and understand the truth as it is, and all old things are passing rapidly away from him. Former friends and associates will scoff at him, will accuse him of insanity: "He that departeth from evil is accounted mad." Herein is required strength of purpose and decision of character sufficient to stand alone amid the ridicule or blame or whatever may be thrown upon him. Not only is this strength requisite to stand alone against friends who become enemies, but he finds within himself weakness of the flesh, and he must rouse all the powers of manhood latent

in the mind to conquer these weaknesses and strengthen the weak points.

Again, as he goes on living the true life, he finds that the body and nervous system become very sensitive. Not only do the mental and physical conditions of those around him reflect themselves on his consciousness as in a mirror, but all the diseased states with which he is surrounded enter into his consciousness and become his own. Here a new field of struggle opens before him. He becomes painfully conscious of the fact that the feelings and thought-conditions of others will destroy his body and mental capacity unless he puts on sufficient strength to overcome these also.

God has sent to the world, in advance of these truths, Christ Science, Mental Healing, and the different systems by which the man or the woman may learn and know the methods by which these difficulties may be surmounted; for the awakened soul must remember that Christ has promised him all truth. He must dedicate his life to God without reserve, then expect and carefully follow the guidance of the Spirit of God to whom his life is given. And not only must he wait the guidance of the Spirit, but he must look for and do all in his power to gain a knowledge of truth, and expect, continually and always, that the spirit of truth will abide in him and give him capacity to discern between truth and error.

There is another branch of the important truth which the awakened soul must know; namely, the Stoic system and practice. He must conquer fear; otherwise, his trust and confidence in God will be lacking. If there is disbelief in God, hope is gone, and he had as well give up the pursuit. That holy covenant that God made with our fathers, and promised to put into our hearts and lives, was comprehended in this thought: he will be our strength, our wisdom, and our deliverer, and we are to be his obedient followers; therefore to fear anything is to disbelieve God. And to-day, as much as in the time of Abraham, to believe God will be accounted to us for righteousness. When all fear is conquered,—when fear of disease, of pain, of what the people may say or do is all wiped away, then can we, by the power of the will of God, take hold

upon our bodies with strength of purpose and determination of will, and make them do whatever is necessary to be done,—make them strong and useful in every function and faculty, knowing that God by mind created all things, even our own bodies, and we, by his Spirit, recreate and renew them and make them fit servants of our souls and of our intellects.

The strength needed for the one that keeps the truth (See Isaiah XXVII. 2) does not stop here. He awakens to a consciousness of the world of souls; and in that world he first finds adversaries to the truth, most malignant and harassing: so that strength beyond that of mortals must be possessed by every one who follows the leadings of the Spirit. God did not promise to be the strength of Israel merely as an encouragement; but he promises to be your strength because of your need,—because the strength of man, without the hand of the Supreme Will to uphold him, is insufficient to enable him to follow where God's purposes lead. Jesus said of this way in which his people were to be led,—the way that he himself had gone, "Be of good cheer; I have overcome the world." He also said, "I do nothing of myself: the Father that dwelleth in me, he doeth the works." And the Spirit of the Father that dwells in and all about you has promised to be your God, strength, power, to enable you also to overcome the world, and to live a life so righteous, so pure, that you will be clothed upon with the beautiful garment, the wedding garment, of which Jesus spoke.

And if you follow carefully the guidance of the Spirit in all things, you will not only be led into a knowledge of all truth, but that knowledge will guide you in the development of strength, power of both soul and body; and when you are ready and need a place of protection, the Spirit will lead you to the place that the Lord is preparing for the organization and perfection of his body. You do not now see the necessity of separating yourself from the world, and setting yourself apart, absolutely, body, soul, and spirit to God: when you are prepared for such a separation, the necessity will be clear to you. Until then, be faithful to the duties of to-day, and faithfulness to the day will give you courage and strength for the morrow. Therefore let no one be in haste. It is enough to know and do the will of God to-day: for if you attempt to run ahead of yourself, beyond your guidance, you will get into many difficulties and dangers. May the holy Spirit guide the souls and minds of the awakened, that they may fulfill his purpose in the world.



## BOOK REVIEWS.

Probably there never was a time in the history of the world when so much vital truth was possessed and made accessible to all persons as at the present time; and as evolution has done its faithful work upon the intellectual faculties of the masses, there are great numbers of clear heads and logical minds gathering these truths and organizing them into systems, each peculiar to the mental tendency of its originator; so that we may reasonably expect the birth of some wonderfully practical and vital organizations. We have a little book before us of 128 pages, which entitles the purchaser to general membership in what is called "The Hundred Year Club." The club holds, that, if all its members will thoroughly study its principles, they will live at least one hundred years without sickness or the infirmities of old age. And we believe, that, if this club is properly organized, which, according to the book, it seems to be, and is properly patronized, and its principles carried out, the members will certainly succeed in accomplishing the object of the association. This book gives very carefully studied rules for dietetics, for the prevention of ossification, which is the cause of old age, as to what elements of food are most inclined to produce said condition, and as to what foods act as antidotes; so as to obviate the necessity of being learned in the chemical or medical nomenclature of the elements of which food is composed, in order to select proper diet. It really contains more practical thought for self-culture and protection than any effort at concerted action through correspondence and magazines that is being brought before the public. It gives careful rules for breathing exercises, pure air, water, etc. Space does not permit an elaborate quotation from the book, but we will give one paragraph from his "Breathing Exercises:" 1. "Always breathe through the nose. It protects the throat and lungs by giving a safe temperature to the air inhaled, and prevents dust and germs of disease, which might be floating in the air, from entering the lungs. Sitting or standing place the fingers of the left hand upon the abdomen, just below what is called the pit of the stomach. This is for the purpose of noticing the movements when breathing. Now inhale and fill the lower part of the lungs with air until you feel a fullness where the fingers are; move the fingers up to just above the pit of the stomach and fill the middle of the lungs; move the fingers to the clavicle or top of the chest between the collar bones, and fill the upper part of the lungs. Now empty the upper part; move the fingers down and empty the middle; move the fingers down and empty the lower part. Repeat six or eight times. Now you know what full and deep breathing is. The above exercise should be practiced daily, until full and deep breathing becomes a habit. 2. Lift the chest and vital organs and fill the lungs with air; then slowly move the chest up and down three times. Repeat three times." It will be seen from the above quotation that the author takes the Delsarte practice and simplifies it in directions for use, and adds to it some important points. The whole work seems to be of the same character, being gathered from known systems and simplified to suit the ordinary mind, and thereby made very practical. The price of the book is \$1.00, which gives the purchaser the right to membership in the club. The book is entitled Book of General Membership of the One Hundred Year Club. Nucleus in Seattle, Washington, U. S. A. Address ADRIAN N. KNAPP, Secretary, P. O. Box 461, Seattle, Washington.

We have before us a magazine entitled "Borderland." It is a journal of 175 pages. The one before us is No. 9 of Vol. II., which seems to be the "borderland" between Spiritualism and Theosophy. It contains a long article on Mrs. Anna Besant, and a quite extensive—shall I say, defense of Madame H. P. Blavatsky, showing the great work that she has done and how much light she has brought to the western world. We copy a paragraph verbatim from page 209: "Very idle and hollow, as the crackling of thorns under the pot, seems to me the laughter of Pharisaic fools who, having proved that H. P. Blavatsky perpetrated frauds, and lied, and swore, and generally misbehaved herself, imagine that these demonstrations of the Old Bailey, have settled the question of H. P. Blavatsky's claims to be regarded as a spiritual teacher and revealer of the Path to many bewildered souls. What they do by these demonstrations is not to demolish her credentials, but to

increase a thousandfold the marvels of her achievements. H. P. Blavatsky was a fraud, a liar, a dissembler, a profane person, and unclean. Well, granting all that, how much the more wonderful is it that a woman handicapped so heavily by having to carry all that enormous top-hammer of disadvantage could, nevertheless, do what Madame Blavatsky undoubtedly achieved. A saint, an anchorite, a great philanthropist—had H. P. Blavatsky been any of these, it would have been easier to understand how she succeeded in exciting the devotion, and firing the enthusiasm of so many Westerners in pursuit of truth by the occult path of the ancient East. But she was none of these things; H. P. Blavatsky was a hideously ugly, monstrously fat old woman, with rude and violent manners, an awful temper, a profane tongue, and a very dubious record. Yet, with all this against her, she succeeded where all the rest of us have failed, and failed dismally." It is evident that the editor intended this as a defense of Theosophy; and it is undoubtedly a truth that it matters but little about the instrument through which truth comes: the question to the wise is, Is it true? And that Theosophy has a great amount of truth is indisputable; and that it has been one of the many instrumentalities now before the world of bringing truth to public attention, there is no doubt. The wise man and woman will gather out all the jewels, no matter by whom the gold has been mined; so long as it is good and useful, it will be used in building that grand temple of truth now forming on earth, which will stand forever. But it must be remembered that no great system of morals and religion has ever been introduced by an immoral person. Their representatives have been always men who lived that which they taught. True, they have been condemned and maligned by the "good people" of their day. We think the apostle had the correct idea when he said, "Can a fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." The magazine under consideration occupies a sphere all its own, and seems to us to be an instrument of bringing together Spiritualism, so-called Theosophy, and Romanism. But in all such works one can gather many suggestions of truth, when he has the spirit of truth in his own soul to enable him to discriminate between truth and error. The editorial office of "Borderland" is at 18 Pall Mall East, S. W., London, England.

"Has Mental Healing a Valid Scientific Basis?" Substance of a paper read by invitation before "The Clergymen's Monday Club" (Unitarian Ministers of Boston and vicinity) at the Channing Building, Boston, June 3, 1895, by Henry Wood. Those who have read the essays by this author need no further recommendation as to the logical, reasonable presentation of the subject. The essay under consideration is unusually fine, and we would like to see a copy of it in the hands of every man and woman; for it presents facts that all should know. We repeat that these subjects are parts of the Esoteric knowledge requisite to attainment. We are glad to see that arrangements have been made for the free distribution of this little pamphlet. The following notice is printed upon the cover: "By special arrangement, this tract will be mailed free to any address on receipt of three cents in stamps (please enclose loose, and not stick the corner), 10 copies for 25 cents, 50 for \$1.00 or \$1.75 per hundred."

ABRAHAM LINCOLN's sentimental perplexities are to be shown in an article of singular interest which John Gilmer Speed has written from unpublished letters of Lincoln to Joshua Speed, for the next issue of *The Ladies' Home Journal*. The article will show that the great President was not steady in his affairs of the heart, that he floundered in his love, and finally induced his friend Speed to marry and tell him (Lincoln) whether marriage was a failure or not.—*The Ladies' Home Journal*, 421 Arch Street, Philadelphia, Pa.

There is a little "Vegetarian Magazine" just begun at No. 40 John St., New York City. The first number contains the following articles: One Reason Enough; Bible Testimony; The Light of Asia; Notes; Editorials; Vegetarian Society; Society Reports. Those especially interested in this subject will no doubt find it one of the helps on the way.

M. T. SINGLETON of Rockmart, Ga. has published a pamphlet entitled "Gravitation or Cosmological Law." A mathematical demonstration of the secret of gravitation, and attendant phenomena. It is a thesis presenting to our mind the most reasonable solution of the problem of gravitation. It is learned and mathematical, and deserves the careful attention of scientific students.

# THE ESOTERIC.

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## BIBLE REVIEWS.

NO. LXII.

"THE REVELATION OF ST. JOHN THE DIVINE."\*

### CHAPTER XX.

Verse 1: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."

John saw a messenger come down from heaven. Many think that the time for angels to pass from heaven to earth ceased with the prophets and with Christ, and in this instance—when the fulfillment of this prophecy has come—that the angel will come to earth because it is the day of judgment. But that judgment day has come already, and for some years past these holy angels have continually visited the earth, and appeared to the children of men to encourage and direct them in the great work which through the sons of men they are carrying on in the world at the present time. The angels of the Lord have been present on the earth busily engaged in preparing the willing and obedient to become members of the holy body referred to in this chapter; and while they will work through this body, when it is organized, in so far as they can do so consistently with the law of free agency, yet, in all great and important matters like the one under consideration a great and mighty one comes in person.

"The key of the bottomless pit" or abyss is a means by which the door is opened. The angel must necessarily use

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\* The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

symbolic language for our understanding. It is supposed that without the key none can open what we have locked. So this abyss—whatever it may be—is fastened, and none can open it save the instrumentality which closed it. He comes now to open it with the purpose hereafter stated. “And a great chain in his hand:” An instrument, means, or power by which to bind securely.

Verse 2: “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.”

The peculiar word formation, “The dragon, that old serpent, which is the Devil, and Satan,” is for the purpose of identification by means of bringing together the leading ideas presented throughout the Bible concerning this power. Dragon, from the Greek *δρακων*, to see; so called from its terrible eyes. The dragon, in ancient fable, was a great winged serpent. According to the fable, it was one of these that watched the garden of Hesperides. His eyes were undoubtedly accounted terrible because of their mysterious power to cause obedience to his terrible designs, whatever they might be. “That old serpent:” The oldest serpent of which we have any account was the one which deceived Eve; and we have no doubt this appellation is used to indicate the deceiver in Eden, him by which the whole world has been, and is deceived up to the present time. The physical form of the serpent is the embodiment of the psychic principle in nature. Most men admit being absolutely under the control of this principle. They claim that it is impossible for healthy men and women to freely associate without succumbing to the power of the sex principle. The angel calls this principle the Devil, and Satan, and says that it has deceived the whole world. Over this power the child of God must obtain dominion before he can be a partaker of the tree of life.

The angel that comes from heaven has the key to the bottomless pit or the abyss. Now, it is written that God created the serpent, as well as all other creatures (Gen. 1); therefore being a part of creation, he is also a part of the creative forces in man. Whatever God made is good so long as it occupies its rightful sphere and serves, in that sphere, the object of the Creator. This object was that the serpent principle should

carry forward the work of creation in generation. His normal place, then, is in the generative function; but he has virtually left those bounds and taken possession of the mind of the masses. The angel comes down from heaven to finish the work of putting all things in order; therefore, the abyss necessarily being the sex function, the angel will produce conditions in the human organism answering to the symbol of the creature being chained. The old adage that "the Devil can only go the length of his chain" finds its truth here; for, if he is chained in the abyss, he will be made to serve within the limits of the object of the Creator in making him. The limit will be this: men and women will have no disposition to indulge the sex nature except when offspring is desired. In this new age and order of things that is now being ushered in, generation will go on, purified and elevated, for another thousand years; but this holy body that is now being formed on the earth, "the first ripe fruit of the earth," who are to be kings and priests unto God, will be the only people in the physical form who are not engaged in procreation. Their occupation will be in the regeneration; and they will be concerned in the government of the nations, and in the education and elevation of the inhabitants of the world. This occupation constitutes them kings and priests.

Verse 3: "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

This statement shows clearly that the binding of the old serpent is only for the thousand years,—till he will have finished the work of creation by generation. Then he will be again freed that he may accomplish the same object for which he is now loosed: namely, to destroy the unfit from off the earth. The words, "a little season," imply that it will be a much less period than the former one.

Verse 4: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

We have seen in a former Review that the river Euphrates, waters of fruitfulness, was to be dried up that the way of the

kings of the East (of light) might be made plain, or easy. This in itself finishes the work of entire perversion, in which that monster power goes forth and controls the minds of the children of men. Here we see that after the serpent is again laid hold upon and made to serve in the sphere for which he was created, the angel sees thrones and the people seated upon them: and he sees also that they have authority to judge and execute judgment, which fulfills the words of Paul to the Corinthians: "Do ye not know that the saints shall judge the world?" And in another place: "Know ye not that we shall judge angels [messengers]." Here John saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, that is, those who love God and his truth more than life, and the souls of them that had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. These are they who will also loose their physical bodies, during this great trial that is now upon the world, rather than to receive the mark of the beast or the number of his name,—rather than to forsake the truth as shown them by the Spirit of God. We say that they are those who will loose their bodies during *this* trial, because, up to this time, members of the Romish Church, which has been so thoroughly identified by the angel, were just as honest, earnest, and devout as any people living, and will be justified in that faith until a higher light has come: and we believe, when this light comes, not only will those who remain in the Romish Church, refusing to receive it, pass under condemnation, but likewise those in the other churches, her daughters, who, as we have seen in a former Review, will unite their forces with the Mother. There is no condemnation to any as long as they live up to the light they had until the greater light appeared, which is the everlasting gospel, the light of the Esoteric teachings. These resurrected souls will live and be a part of that holy body of the Christ that is to live and reign on the earth a thousand years.

Verse 5: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

"The rest of the dead lived not;" that is, none others but the two classes referred to in the previous verse: namely, those that



had lost their bodies in the persistent and faithful witnessing to the truth as teachers of the new gospel, and they who lost them simply because they would not unite with the beast power. All others lived not again until the thousand years were finished. Now, this statement is contrary to the belief of nearly every one; for it is the general conception that the souls of all people are immortal and continue to live. Here it is said that they live not. The apostle spoke of those who fell asleep in Christ; and it is a fact that all souls who do not reach conscious immortality through actual attainment while in the physical body do fall asleep after they have gathered up the memories of their past life, and in that sleep state they are drawn into and incarnated into the body of a new born child. The period of man's awakening to spiritual consciousness is governed by the planetary conditions; for the planets are, as it were, the mind organs of the Infinite, and the soul does not awaken in the body of the child or of the man except through attainment and spiritual illumination. All who live in the flesh and under the law of generation are asleep in the soul. But when this cycle is ended, which will be another thousand years, then there will be another awakening; and the mature soul will take its place in connection with the body of the hundred and forty-four thousand, as shown in the last of Chap. VII. The angel makes no attempt to tell us whether these souls live in a physical organism or, as the inference is, as spiritual souls; and the first resurrection has just began on the earth by the awakening of souls to a spiritual consciousness and to the memories of former lives. But we are told in this verse that there is only a limited number who will thus awaken, and that then the resurrection will cease for that long period,—a thousand years.

Verse 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

These are blessed and holy above all others, because they were sufficiently strong to overcome all the adversaries, and to reach the high goal in the midst of the most terrible conditions that the world has ever known. These will not again fall asleep nor die the second time; for they have life in themselves, which

they have gained through conquest,—overcoming the world. There will be others who are awakened by the power of the new life in this holy body, as there are also souls being awakened even through Spiritualism; but both classes will be adjudged unfit to continue their active existence among men or among the souls in the heavens. It must be remembered that this Revelation tells us that there is to be a new heaven as well as a new earth, and that to this holy body judgment is to be given, so that they will decide upon the fitness of souls to continue to live, and upon those who are to fall asleep by re-incarnation. Those who fall asleep are partakers in the second death. Jesus said of Lazarus that he was asleep. He also said that he was dead; he awoke him to a physical consciousness. These will awake in divine order into the physical consciousness, but not into the spiritual until after the thousand years.

Verse 7: "And when the thousand years are expired, Satan will be loosed out of his prison."

Here it is clearly stated that there will be a thousand years in which the work of generation will be carried on according to divine plan, so as to enable the souls who are adjudged unfit for continued consciousness to re-incarnate, work out and finish their maturity in an earthly existence. When this is accomplished, then this old deceiver is again liberated, in order that the souls that are to be resurrected, awakened to spiritual consciousness, may make these attainments under conditions of trial, which are necessary to the finishing experiences of an earthly life.

We make no comment upon the rest of the chapter, because all the occurrences and experiences of the remainder of this Revelation are unnecessary to us, further than the plain English in which it is written gives us some idea—all that we are capable of grasping—of the transcendently glorious ultimates towards which we are laboring.

[To be continued.]

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Faults perceived in peace—with neither condemnation nor resistance—in the spirit of love, are immediately consumed by love itself.—*Fenelon*.



## PERSONALITY.

BY T. A. WILLISTON.

As personality has been frequently confounded with individuality, and as the distinction between the two is almost imperceptible, we feel that it will be in conformity with our teachings to present some suggestive thoughts on the subject. We believe that our readers will readily see the necessity of giving the subject prayerful consideration, and, at the same time, of using their discriminative powers, so that they may increase individuality and diminish the influence of personality. If they succeed in this, the powers of their minds will increase and the capacity of their understanding broaden so that they will be able to reach into those higher and more spiritual realms of knowledge and wisdom which can only be gained by those who have personality under subjugation to the higher life.

It is well known to occult students who have made true soul attainment that personality is one of the greatest enemies that they are compelled to conquer. It is a monster that takes time and patience to overcome,—in fact, it can never be wholly subdued until all desires of the flesh are eradicated and the spiritual nature gains dominion over the material senses. It is one of the greatest stumbling blocks found in our path, and one of the last enemies that remains with us when the final struggle between the spiritual and animal man takes place. It is born in the cradle of infancy, and, like many of the evils incident to material life, remains with us until the ego enters the hall of judgment. It is in this hall that the last vestige of self drops from man like an old, worn out garment; the summing up of his present and past takes place; new and higher principles are incorporated; and the individualized, spiritualized man is clothed in the shining wedding garments of eternal youth. This clothing of the spirit can only be accomplished when the personality of the man has been conquered. It is only after self has been subdued that the individualized ego reaches that exalted state which gives him the power to draw aside the veil and

enter the temple of eternal light and truth, never again to be in doubt or darkness.

Personality belongs wholly to carnal man, and is found only in those who are still bound by fleshly ties and environments. Its peculiar characteristics are pride, selfishness, egotism, and all the evils incident to every day life, which, like noxious weeds, mar the beauty and destroy the usefulness of the physical body, the garden in which God placed man, commanding him to tend and keep it in order. It is his Eden, the temple of the soul.

Personality not only makes man egotistic, selfish, and overbearing, but it dulls his finer sensibilities and lowers his standard of manhood. It places him on the animal plane of unfoldment, and prevents the spiritual ego from expressing its divine attributes. If the spiritual ego was unfettered by the personality of the material man and could express its divine nature, the godlike attributes of love, patience, gentleness, and forbearance would rule all men. Personality robs man of the ability to understand the love and wisdom of his Creator, and prevents him from comprehending and using the divine qualities of equity and justice.

Personality is, as it were, a mighty resistless power compelling man to revolve within the narrow orbit of his own dwarfed self-hood, and prevents him from gaining those spheres of understanding which God has placed within the possibility of all. These spiritual spheres must be reached and the knowledge that belongs to them must be comprehended by the individual before he is able to gain and utilize the spiritual powers that the regenerate life entitles him to receive. A man may live the regenerate life, yet if he allow himself to be controlled by personality, he will never possess a spiritual understanding, neither will he develop the godlike nature of the master Jesus. Powers, he will undoubtedly gain, but it will be wholly those of the mundane. He will never reach immortality, as the mundane powers will bind him all the closer to a material existence. He will be governed and controlled by the *spiritus mundi*,—the power of the spirit of generation, that causes all evil that exists in the world to-day.

When self rules, man cannot be a free agent, neither can the mysteries of the soul spheres be revealed to him; for were they unfolded to a selfish man, they would prove a destroyer instead

of a savior. The knowledge gained by such an one is always distorted and unreliable, because all that knowledge is colored by the desires of his lower nature. He can never gain an understanding of spiritual law, and the possibility of his soul's unfoldment is limited by the capacity of his own littleness. Selfishness, above all evils, should be at once eradicated; if this is not done, love of the approval of man, self justification, and kindred evils will clog our footsteps and make the journey from a material to a spiritual condition well nigh impossible. It hinders our progress toward the goal; and, in fact, the soul can never gain dominion over the material body until the selfish tendencies of the animal are dethroned. Again, the selfish man is prone to anger; and, of all the evils that beset the poor struggling neophyte, this is the most subtle and difficult to control. Anger poisons the whole system and deposits a deadly virus in the body, which, if allowed to accumulate, will bring untold misery and finally destruction. Not only will it bring death to the neophyte, but frequently to those with whom he comes in contact. This is a very serious matter, and a point which should be especially guarded against by those who are storing up the powers of the animal will through conservation of the life. Above all things keep the will under control of the reason. It is a good servant, but a deadly master.

Personality places man, as far as the brain powers are concerned, on a very low spiritual plane. We are well aware that many egotistical, narrow-minded men have apparently great mental ability, and an almost unlimited command of language, but, for all that, they are merely empty tubes through which the mundane mind freely passes. Force of character being limited by the narrowness of their own self esteem, they are unable to impress their ideas upon the souls of others, except in the case of those whose nature is as distorted as his who sends forth the thought. An earth life lived by narrow-minded, selfish men or women, who are controlled by personality, does little to advance them spiritually. In fact, the chances are that they will retrograde: numbers certainly do so. What we, as Esoteric students, should desire and strive after more than all else is a practical, well balanced, thoughtful nature. When this is gained, all that pertains to the selfish and personal will be eradicated: we will be free and in a condition to receive wisdom, which comes only to those whose minds are unbiased by anything that

savors of pride, egotism, or self-aggrandizement. It is here that the understanding must draw the line of discrimination; we must learn to distinguish between personality and individuality. The former must be overcome and the latter increased, developed, and intensified. What we desire, and must have if we would gain spiritual powers, is complete freedom from those vices that dwarf the soul and narrow the intellect. The road to spiritual understanding and freedom is difficult and beset with many trials and disappointments; but, if we are courageous and push steadily forward, ignoring the mandates of the material man, keeping ever in mind the ultimate for which we are striving, and having complete confidence and trust in the guiding hand of God, the time will certainly come when the clouds that now darken the sun of truth will be swept away, and we will perceive and understand the road that leads from a world of sin and disappointment into the promised land where all tears are wiped away, and sin and sorrow are unknown.

Pride of self is one of the greatest evils that blind our eyes and strengthen personality. If we indulge in it, our understanding will be at fault, and we will be unable to develop that broad comprehension of facts that permits us to discern truth and reject error. Truth is what we should desire above all things; and fortunate is the man who is so broad-minded as to be able to free the ego from personality; for he, and he only, will be blessed by the presence of the angel messenger of God, who, above all others, is able to impart to him that wisdom which will enable him to obtain an absolute understanding of facts. No one is capable of understanding the true purpose of earth life unless he is in a condition to discern and reject error. What does it profit a man if during a long life he continually builds into the soul structure false concepts? Absolutely nothing, in so far as spiritual unfoldment and understanding are concerned. The soul's growth and unfoldment depend upon its experiences. How, therefore, can the soul unfold power if the experiences gained are of such a nature that they lower instead of elevate.

All men are equal in the sight of God. The spiritual ego, being a part of the Infinite, is perfect. Physical man is imperfect; and it is his material environment and lack of unfoldment that prevent the ego from expressing its divine origin and character. If we desire true divine powers, thoughts

directed toward our fellow man should be of his spiritual, not of his material nature. We should learn to love the principles he embodies, and which are divine, overlooking the faults which are the expression of the imperfect, material qualities that insphere the soul. We should learn to distinguish between principles and qualities. When we do so, we will be able to overcome our own personal, selfish nature. All principles are useful, therefore to be desired. All men are the representatives of some principle or principles, therefore it is wise to love those principles we find embodied, at the same time rejecting the material personality. It is this that will bring to earth a universal brotherhood of love. It is the law of use which must be the law governing the sons and daughters of men who aspire to be sons and daughters of God.

Man is the crowning ultimate of the Creator's work, therefore the noblest; and it is unwise to condemn him because he fails to attain our imperfect standard of right. We know that many men and women are gross, and their nature perverted and distorted; we need not associate with these, but, at the same time, at the center of all natures is that divine spark which represents principles that are divine, loveable, and worthy of our highest respect. The appetites and passions of the material man have builded into the physical structure qualities that make it gross; and it is that grossness that prevents the real man—the spiritual ego—from expressing its divine sonship. We must recognize this fact, and look upon all men as divine heirs to a great and wonderful spiritual kingdom. This inheritance was in the beginning especially prepared for man, and will be given to him as soon as he grows old enough in wisdom to govern wisely and well. The laws of order, love, and harmony govern that spiritual kingdom; therefore, if you desire to possess it, begin at once to harmonize your being, which is the only means whereby you can live in harmony with spirit and spiritual law. Before this can be accomplished, the personal selfhood of man must be pruned of those evils that mar the symmetrical proportion of his divine nature.

In man's struggle to develop reason, and to individualize and perfect his nature, he has wandered far into foreign fields. This wandering has produced sin, and sin has brought with it a train of evils causing the chaotic state of society which we find everywhere in the world to-day. As each individual frees

himself from the effects of sin he is once more able to enter the true path that leads to the kingdom of heaven; and that path being free from evils of every kind and description, he finds that all sorrow has passed away to give place to that calm, serene, and heavenly condition of rest and peace. If he stays faithfully in that path and keeps his eye fixed continually on the ultimate of man's earthly life, it will be well with him; but should he stray from that straight and narrow way, he is compelled to suffer until he returns to it.

Personality makes man a slave to all that is base and evil, and prevents him from expressing the good and beautiful which all men have latent within. As long as he looks for the approval of his fellows, and desires to please others for the sake of their good will, he will be bound and controlled by those evil forces that make men the sport of circumstances and conditions; and as long as the conditions of earth have control, he will remain bound by the evils of the flesh. It should be our one thought to rise above all conditions that permit the physical man to rule the material body; for while that physical has the dominion, we will never be able to realize or demonstrate the spiritual powers that we possess. All men possess those latent powers, which, when developed and brought into harmony with divine law, enable him to rise above all those conditions with which a materialistic age has filled the world.

When we consider the multitude of evils to be overcome, we are almost discouraged by the seemingly insurmountable barriers that bar our way; but the realization that each day of struggle brings us nearer to the goal gives encouragement; and with renewed confidence and vigor we ever press forward, knowing that our strength is in right doing. Our confidence being in God the Father, we are content; for he who cannot lie has promised to give to all men the desires of the soul,—with this provision, however, that we keep his commandments and overcome the desires of the flesh.

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“ He prayeth well who loveth well  
Both man, and bird and beast;  
He prayeth best who loveth best  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all.”

## DREAMS.

BY H. E. BUTLER

Here in the foothills of Sierra Nevada is one of the most picturesque scenes that mother nature produces. While there is always a fresh breeze during the long summer, yet the weather is warm, and the hills become dry and brown where they are not covered with manzanita, chamiso, oaks, and pines. Toward the close of the summer, fires begin to travel over the hills in different places, and they become somewhat obscured by smoke. This year, during the first week of September, we were visited by a three days rain; that is, "the early rain" which comes here in the fall, as in Palestine, came much earlier than it has ever been known to do before,—so say the daily papers.

And when it had passed, and at dawn the heavy clouds had broken, the sun came up with all its usual genial warmth, its luxuriant beauty intensified many fold, and the air so clear that there was no obstruction to the eye in seeing the most distant objects. The leaves of the trees were bright and glistening. All nature was bounding with joy. Even the trees seemed to have something akin to human consciousness. The air seemed filled with a vitality and vivacity that lifted the chest and expanded the lungs involuntarily. Even the pores of the skin seemed to open and drink in the nectar of pure life. There was an intangible something that seemed to circulate throughout the entire system as though it were but a shadow and this invisible vril was the real.

Had I fallen asleep before this rain came, and not awakened until it was over, then walked about these hills for a few hours and again slept, awakening to find the same conditions existing as before the rain, I should certainly have felt that I had had a most delicious dream. Would anything in the interior consciousness have enabled me to distinguish between this experience and one in the sleeping state? What, then, is a dream? Many



philosophers have speculated, and scientists have investigated with all their skill of experimentation upon this strange and yet unknown phenomenon.\*

Nearly every one scoffs at the suggestion of there being anything in a dream, and yet he will admit that there are dreams of importance. It would be useless, however, to ask for an explanation of this contradiction. Knowing that much of the prophecies of the ancient prophets was recorded as dreams, and although in many instances denying the significance of dreams, yet the Bible student believes that these prophecies are true and important. Nor does this incongruity of the human mind stop with ideas relating to dreams; all the ordinary mental action is as incoherent and as indecisive as the dreams of the night.

Some of the orientalists claim that dreams are the real and that the waking consciousness is the dream. Now, we deem it important that the Esoteric student know the real from the unreal. In order to distinguish between these, it is necessary to answer the inquiry as to what is consciousness. It is found that, when a man is put under hypnotic influence, the mind of the operator can transform his consciousness from the beautiful sunshine of the spring day to the frigid cold and storm of winter, and vice versa, and that these conditions are as real to the subject as those which appear the opposite to all others. This reversing of a man's consciousness has the reality of a dream to him. So then we find, in one instance at least, that the thought of another mind can produce a dream. Again, if we sit down quietly, and, forgetting our surroundings, muse upon certain conditions, our mind becomes all absorbed in them and we are really having a dream, because the consciousness is transferred from immediate surroundings to something of the past or an ideal of the future.

Persons living the ordinary life of generation have but little or no control of their mental action; and when they fall asleep, the thought spheres in which they have been through the day, or the experiences that have made a deep impression upon the mind in the past, are recalled, re-experienced, and the imagi-

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\* Read article "Dream," *Encyclopædia Britannica*.



native mind is therefore set to work and forms other experiences as a sequence of the uncontrolled musings of the intellectual faculties. Or, if the digestive system is disordered, gasses will form on the stomach, chemical changes will take place in the food unaided and uncontrolled by the digestive system, and the spirit of life that is liberated from the decomposing substances in the stomach will chemically combine and form grotesque or picturesque images upon the mental vision through its action upon the physical brain organs or upon the solar plexus, because all thought process is that of imagination, imagery.

This faculty of forming all life substances into the image or form that they would naturally take if under the influence of growth and development in the material world is the leading characteristic of the human mind. That mind is the image of God. We read in Genesis that God made man in his own image; and God created the world by a word, that is, by a thought imaged forth and sent into nature. Every vegetable, tree, insect, animal, and man occupies the form which expresses the character and quality of the life forces that animate it. In this respect the earth and all that grows upon it are no less filled with imaginative or formative powers than man; and from the consciousness of the Creator, who produced all things that are by the potency of his thought, the world and all things upon it are a psychological dream, and will remain in this condition until intelligence becomes organized and embodied, and is thus capable of lifting itself out of and above this dream state, and of becoming conscious of the mind and, consequently, the consciousness of him who thought all things into form and being.

In this we have before us a most gigantic dream, and from it we may learn something of the lesser dreams of our own mind powers. For God being supreme, the mind from which all mind originated, and the will from which all power emanated, is the only real; and his manifest powers are also real, even though the consciousness of God the operator may dwell in another and a higher realm. Now, the soul and consciousness of man are made up of the experiences obtained in this world; therefore

they are always susceptible of being set in motion by any of the forces active in the physical or metaphysical realm, and when they are, if the physical body is in a semi-conscious state, it produces a dream. Such dreams are no more than the ordinary imaginings or musings of an active mind.

There are, however, souls in whom life has reached a degree of perfection in the world of cause next beyond our present one of effects, whose business it is to guide the affairs of this world in accordance with the guidance which they receive from that world of cause which lies next beyond them. These, when some important event is to take place in human life, draw near to the individual who is to be the principal actor, and so vividly impress upon his consciousness the things that are to come, that, when he awakes, he finds himself under the influence of a dream from which he cannot extricate himself, no matter how sceptical he may be in regard to these things. Really, if the truth was known, it would be found that dreams have done more to shape human destiny than reason has ever done. Reason has been but the mechanic to bring into physical form and expression the plans that dreams have suggested. Many of these, however, have been day-dreams; but they were dreams, all the same.

But to talk of the phenomenon is not explaining what the dream really is. No one can know this from actual analysis except those who have gained some attainments in the regenerate life. It is true that there are those, who, to all external appearances, live in the ordinary sphere of life, who have lived so nearly in harmony with nature, that they have some consciousness continually whilst sleeping and are able, to a certain extent, to analyze and know what a dream is; but the true Esoteric student gains a condition in which he is a conscious spectator of all that takes place during the sleeping hours. Such persons can go into the dream state at will, and at almost any time. To them this condition is found to be a total abstraction of mind from the body, so that it is entirely forgotten, and the only consciousness is in thought,—not of the brain, but of the soul. It is a kind of thought that seems to act involuntarily; and, unless guided and controlled by the intelligence, it will either go on carrying out the result of experiences of the day or

of those relating to something that the dreamer has read, heard, or known. In the work of following out these thoughts, he will invariably be led either into the speculative or prophetic realms.

If the soul is still bound to a certain sphere of duties which allies it to this world, the dream cogitations will be troubled by the world of thought. This, of course, will produce grotesque and unpleasant experiences; and, if the individual has innate inclinations to the prophetic, he is apt to see events that are to take place in the future among the people. If his sympathies and loves are still bound to friends and relatives, he will foresee unpleasant events, accidents, etc., among them. If, as in the ordinary walks of life, his sympathies are still linked with a class or kind of people, then the prophetic musings will see events, disasters, etc., that will come to that especial class. But if the sympathies are abstracted from all personal loves and staid upon God, then, in this dream consciousness, the individual will enter the world of cause like to the one in which his sympathies and attainments have adapted him; for all producing causes that find expression in the material world are so to speak an ocean of mind, ether immediately surrounding the planet on which we live, or as limitless as space.

From this world of mind, the soul in this state gathers and formulates whatever it finds; and it finds that which sympathy and love cause it to sense and inspire. Now, in the dream musing, a person who has risen into this higher realm may see and experience many events that will take place in his own life, in the life of others, or of nations months or even years later. So it will be readily seen from the above, that, while such dreams may be prophetic, yet they are exceedingly unreliable as a guide in life.

But the Esoteric student has another experience in the dream-state, in which he is inclined to place perfect confidence because experience always bears it out. While he is lying in the ordinary dream-state, which is the musing of the soul, he suddenly finds himself in an entirely new condition in no way connected with the line of thought that has been going on, actually abruptly interrupting all the consciousness that he had

had up to that moment. He knows that there is being given a soul vision that is of importance in his life.

Thus in that inner consciousness, as we term it, he knows things just as we know them in the external or physical. For instance, if you were out walking alone, enjoying the beauties of your surroundings, and should suddenly come upon a person or persons engaged in some deed of horror entirely different from all your thought and environment at the time, you would be very conscious that something was taking place with which you had nothing to do. You would say that it was a tragedy of which you were a witness, and should you go into court and swear to what you had seen, all would accept your evidence as truth. Now, every one has dreams that impress him with the same degree of reality. Of course, those not living the regenerate life know no reason for such impressions; but the soul within them knows that the Creative Thought has centralized upon them, and its power being superior to all other powers, therefore these events will take place.

All the realities of a cause world are in thought; and the Esoteric student—as did the ancient prophets—becomes familiar with this world of thought and with the people that inhabit it. He knows that when a messenger is sent to him to inform him of things to come, that he may be prepared for them or may prepare others, he does not always see the messenger, and when he is permitted to see the angel, he does not talk to him as men talk to men, telling him of what is to occur. Instead of this, through the psychic power of the mind, he images it forth before the mental vision, either in symbol or in actual experience.

He knows, too, that all messengers sent to him act purely upon that inner realm of consciousness. One illustration will do for thousands of experiences common to the human family. You are sitting, perhaps, conversing with some one, and you hear an electric bell. It sounds loud and clear. You stop, and looking around inquire of your friend, "What is that?" His answer will invariably be, "I heard nothing." Again you listen intently and get a message, clear and unmistakable. Then you begin to reason upon your mental attitude when the message came to you. The follies of the professed wise ones of the land rush

over the intellect and you say, "I thought I heard it, but I did not; it was but imagination."

That is true, but why did you imagine it? You may be busily engaged reading or writing, and there comes before your mind an image clear and distinct, or your name is called, or intelligent words come to you. Truly it is imagination, but can this thing occur without a cause? Certainly not: and one who is living the true life soon learns to know that when his mentality is not in a condition to form such pictures, words, or whatever they may be, and yet they come, there must be a mind outside of his own which has produced them. By careful thought and analysis of every sensation, feeling, and emotion of his own body, mind, and soul, he soon reaches the condition referred to by our Lord: "My sheep hear my voice, and I know them and they follow me, and strangers will they not follow; for they know not the voice of strangers." It is only by experience that one knows the voice of a friend, or even a child of his mother; and it is only by experience that those who enter the realm of this inner consciousness can learn what is reliable and what is not.

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### THE LOCUST.

A sombre-hued locust was singing to me—  
Seventeen years, seventeen years,  
Up on a branch of the mulberry tree  
(Seventeen years and years).  
The summer was steeped in the languor of June,  
And sun-dial shadows were creeping to noon,  
As the locust spun out his monotonous tune—  
Of seventeen, seventeen years.

And how long ago did I hear it before?  
Seventeen years, seventeen years.  
Just the same echo its resonance bore  
(Seventeen years and years).  
Dead ashes of days, how they taste on the lips!  
How air-castles topple and how the time slips!  
Say, friend, did you hail them, my long vanished ships,  
Those seventeen, seventeen years?

Sing on through the summer, oh locust, with glee—  
Seventeen years, seventeen years.  
The leaf is yet green on the mulberry tree  
(Seventeen years and years).  
Since last you were here I am cynical grown,  
I've seen the June leaves by December wind strown,  
The world is Medusa and men turn to stone  
In seventeen, seventeen years.

ERNEST MCGAFFEY.

## SYMBOLISM OF THE SABBATH.

BY W. P. PYLE.

It is difficult for one to receive instruction upon a subject concerning which he has formed erroneous conceptions, and when he insists upon the correctness of those conceptions. We who are striving to gain knowledge of spiritual law must, if we succeed, always willingly lay aside preconceived opinions, investigate with an unprejudiced mind, and accept facts. When Nicodemus came to Jesus to learn of his doctrine, recognizing him to be a thinking man, Jesus gave him a clue from which to work, thus leading him to teach himself, instead of depending upon the word of another. This clue was *a correspondence between natural and spiritual law*. "Ye must be born again" were the words of the great master. There is, then, a correspondence between the spiritual and the natural birth. Hence this reference.

Nor is it unreasonable to assume that the natural world, in so far as its laws are concerned, is to a very great extent, if not wholly, a copy of the spiritual, a shadow of it. A consideration of God's dealings with his people, and the peculiar language used by him through the mouth of his prophets, will show that the natural is being continually used to illustrate the spiritual. Read the terms applied by God to himself, such as father, husband, king, savior, drawing the attention of the people to those relations, a knowledge of which would teach them much of the lesson of life, the purpose of God concerning man, and his methods of accomplishing it.

It has been said that the world is a school, and it is really so—a kindergarten school, in which the child learns by mimic devices the great business of a future life. So man, while practically unconscious of aught but the natural, may learn the spiritual through the law of correspondence; and we feel safe in saying that the divine method of teaching is by object lessons. The most profound philosophers of all ages have accepted this

as a fact. It is upon this same basis of correspondence that the ritualistic forms of all religions are framed. Consider the Jewish with its types and shadows, as they were called by the early Christians. These in themselves had no virtue: they could not make the perfect man. All these rites and ceremonies were a system of symbolism based upon a knowledge of universal law; and the penalties were simply illustrative of the result of that broken law.

Throughout the Bible, and especially in the prophets, we find repeated reference—oftener than to anything else—to a covenant, which was God's covenant with his people epitomized in these words: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." Ex. XIX. 5, 6. Those who seek to know and obey the voice without regarding the covenant will surely be led astray by it; for keeping the covenant is obedience to the law of life. If a man act in accordance with this he shall surely live (Ezekiel XX. 4, 13). This covenant, that is, the ten commandments, is the framing into words which he can understand of laws incomprehensible to man. And even the words of this covenant *all* men cannot comprehend; for they contain what is called "the fear of the Lord" is necessary to a comprehension of. It is written, "The secret of the Lord is with them that fear him; and he will shew them his covenant." Psalms XXV. 14.

We have said that the Jewish religion was a system of symbolism based upon a knowledge of a higher law. The priests officiating in the tabernacle and in the temple did but symbolize that promised condition of true priesthood to be attained by all those who should obey God's voice and keep his covenant. Jesus taught his disciples to pray, "Give us this day our daily bread;" and a great truth, held among the mysteries of the holy order of which the Jewish priesthood was but a type, was symbolized when those priests who had sacrificed the lamb upon God's altar were permitted to enter the holy place and there to eat of the shew bread, which was daily placed upon the tables there.

The Spirit, through the prophets, especially accuses God's people of a failure in the observance of one part of his covenant,—that of keeping the Sabbath day holy. The Jewish Sabbath and the Christian Sunday are symbols, or, as it is written, "a shadow of things to come" (Col. ii. 17), not a time, but a condition. That which God calls "my Sabbath" is the rest into which he entered when his work of creation (generation) was finished; and it is not until man rises above the work of generation that he can enter into that rest and keep that Sabbath. God said of the early Hebrews, "So I swear in my wrath, they shall not enter into my rest;" for they could not cease from the work of generation, and rest. God rested on the seventh day from all his work; and unless man ceases his work in generation, that is, overcomes the forces of generation working through him, he cannot enter into that rest. To enter God's rest is to enter God's kingdom, the kingdom of heaven. Jesus said, "There are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs *for the kingdom of heaven's sake.*" Matt. xix. 12; that is, to attain the kingdom of heaven. Thus entering God's rest, they have stopped the work of generation in themselves.

To enter the kingdom of heaven is to become one of God's children, to be born again. In I John iii. 9, 10, we read, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest." Here we see that to be born again, to enter God's rest, is to keep from polluting God's Sabbath. One must become to all intents and purposes a eunuch, refusing to allow the creative forces to act through him, keeping his seed in his body, and thus receiving the promise. "Every one that keepeth the Sabbath from polluting it, and taketh hold of the covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called a house of prayer for all people." Isa. lvi. 6, 7.



The uncleanness by which man or woman pollutes God's Sabbath, or the temple which represents it, is caused by the lack of sexual control. "Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is among them." Lev. xv. 31. Thus we see that if we will obey his voice indeed, and keep his covenant,—in which covenant is included the condition that we rest from generation,—we shall become priests in God's house of prayer, our offerings shall be accepted, and all the blessings that God has promised his people shall be ours.

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## BRIEFS.

## NUMBER ONE.

On the wall of my cabin there hangs a picture of two voyagers on the river of life. In these days of my fasting and prayer, I look much and muse much on these. One, a youth standing in the prow of a boat, looking intently ahead, gazing at the "morning-bars" that streak up the horizon before him. The other, an age-bowed man seated in the stern with a compass before him and a hand on the tiller, but gazing back into the gloom behind.

This picture suggests the real problem of life,—to keep the visions of youth and the compass of age ever before us, never looking back, it is suicidal. For when a man or woman, old or young, comes to feel that life for him or her is all in the past, the present will become one grinding round of drudgery crushing out the ideals and all the finer instincts of the heart. He who sees only the dark side of things may be more wretched with the easiest lot than that soul can be made which accepts whatever comes and sees the silver lining to the darkest clouds, or trusts where it cannot see.

All should realize that the visions of youth and the wisdom of age are only different manifestations of one and the same life, that both are gladly recognized and loved by each true soul that is trying to lead the triumphant life.

Without youthful dreams of the unattainable, attainment would be very low: without the wisdom of age, dreams of attainment could not rise very high. Youthful dreams inspire the wisdom of age: the wisdom of age lays the foundation of the castles men build in the air. Experience modifies visions, and visions dictate to experience; for there is a subtle chord that binds together the ideal and the real.—*Rome.*

## ESOTERIC PHILOSOPHY.

BY R. HARRY DILLEY.

When we reflect upon the alarming growth of materialism during the past fifty years, and notice how all existing religions seem perishing by a sort of internal decay; when, as a result of this, we observe that a majority of the distinguished intellectual men of our time—those whose ideas constitute the intellectual atmosphere for this and for the coming generations, whose intellectual energies virtually rule the minds of the multitudes—are gross materialists, disbelieving alike in their own souls and a future beyond the grave, and, except in so far as immediate effects are experienced, ignoring retributive justice which exactly requites human beings for every act, good or bad; when we observe the general weakening of the moral sense among all bodies, political, commercial, and professional, both in the public and private lives of their members, we can but pause and contemplate in dismay the awful future threatening our world when the ignorant masses, destitute of ideals and of self control, have adopted, as they are now doing, the beliefs, or rather the non-beliefs, of their intellectual leaders.

So long as mankind were able to have faith in a future life on hearsay, without proof, all went well; but now, with expanded intellect and greater power to comprehend and assimilate knowledge, they can no longer accept theories. They demand clear, demonstrable proof. This, existing religions cannot give of even their most fundamental doctrines; and their more advanced supporters are awakening to the fact, that, while popular preaching pleases the intellect, it does not feed the hungry soul; that it is impossible for those to impart the love and life of Christ to their flocks who themselves have neither that love nor live that life. What is to be done, and where shall we look for help? To us the position is so pregnant with the most momentous issues, that we cannot understand the world's comparative indifference.

All religions are based upon two fundamental ideas,—a life beyond the grave, and the exact requital there of all good and evil done in the earthly life. Eradicate a belief in these, and all religions collapse. Establish a belief therein, and the kingdom of heaven becomes an earthly possibility. The leaders of human thought are repudiating them as incapable of proof; and the demoralizing effects are becoming alarming in all countries, and in every rank and condition of society. It is the especial work of the Esoteric movement to produce a superior people capable of proving these truths by a life of practical demonstration.

- Turn where we will, to the writings of Confucius, Plato, the Zend-Avesta, the Kabbalah, the Vedanta, the secret Buddhist literature, the vision of Ezekiel and the Apocalypse in our own Christian Bible, there is the same doctrine concealed in the mysticism of all, this doctrine which is the root of all religions as it is the basis of Esoteric philosophy. Rightly understood and followed it contains within itself the power to furnish tangible proof,—the experimental demonstration of the truth of man's responsibility and the immortality of the soul.

With the purpose of bringing this doctrine into external manifestation, a few devout, earnest Christian men and women have gathered here in this beautiful little valley among the foot hills of the rugged Sierras. Pioneers in a movement which we feel assured is destined ere long to agitate the intelligent classes of the whole world, we are working patiently to prepare a place where all may come who are ready and willing to co-operate with us, who feel the need of a higher and holier life in themselves and among mankind. As our numbers increase we will establish conditions which will free us from the world's currents of calumny and sin; fit conditions for that body now forming, whose function it will be to lay hold upon, in its first influx, the unformed spirit emanating from the Absolute to our planet, and, by a knowledge of law, concentrate and form it for manifestation according to the direct and avowed purpose of Almighty God.

To our Christian brethren among the churches in the world we especially appeal for a consideration of the principles of this

philosophy as they have appeared in THE ESOTERIC; for by your habit of concentrated prayer and strict lives you are well along the way; you have accomplished, perhaps, the most difficult part of the task by what you term spiritual regeneration. Now the time has come when you must step out from the false conceptions generated by the prejudicial surroundings in which your soul has developed, clear your mind of preconceived notions, and regenerate and purify your own bodies. Do not be content with the half truths which you possess. Sooner or later you will be forced to meet the absolute truth face to face; and you have much to accomplish before you can do so and stand.

While your efforts at reforming the world and giving light to the heathen are, from your standpoint, laudable, yet ere long you will awaken to the fact that there is very little difference between the man who makes a statue embodying his conception of the Almighty and worships that, as the heathen does, and one who projects into the skies his conception of the Infinite, constructing there a sort of gigantic image of himself in his highest moods, and proceeds to worship that. You will also discover that your idea of our Father in heaven being ever ready, in answer to our prayers, to lead us whithersoever *we* will to go, and the like—comforting as may be the thought—it is not true. We and the world and the whole universe have a common Parent, who is infinite and absolutely beyond our finite conception, who is the life of every soul, but only makes himself known by unalterable laws.

Beings who do actively guide and govern the universe, and who, to a certain extent, play the part assigned to a personal God, are conditioned and finite,—though compared with us in our present stage, infinitely high intelligences. These are the beings to which the Old Testament refers when it speaks of men communicating with God. They occupied successively the conditions analogous to those through which we have passed, and are yet to pass, and have yet before them an infinite vista of further progression. Every human being involves the potentiality of the highest planetary spirits; and the question was not a meaningless one, "Know ye not that ye are gods?"

We know that these and other truths of our Esoteric philosophy, in so far as they have been given to the world, will not be at first generally accepted, but, like all ideas possessing the vitality of truth which are turned into the channel of the world's thought, silently and surely, like the handful of leaven, they will work until the whole has been leavened. It is hard for mankind to realize that "within themselves deliverance must be sought, that each his own prison makes;" and that the windows of that prison, out of which the fettered soul might haply peep, are clouded with the cares and desires of this delusive dream that the soul-blind prize, and miscall life.

Then let us, though only a handful of clumsy laborers, be faithful and push steadily on. No matter, though sowing sadly enough, knee deep in the mire of the emanations from a world's sin and sensuality, buffeted by ridicule, drenched by the pitiless calumny of the heedless world, seeing but little apparent fruit of our labor, let us be content with the knowledge that He who rules the universe, who guides the planets in their mysterious journeying across the starry vaults of heaven, who spoke the word by which the worlds were made, has also spoken these truths which we are striving to give to our fellow men; and when the hour is come that there is urgent need, the bread that we are casting upon the waters will be found and feed many.

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•Let it not be in any man's power to say truly of thee that thou art not simple, or that thou art not good; but let him be a liar whoever shall think anything of this kind about thee; and this is altogether in thy power. For who is he that shall hinder thee from being good and simple? Do thou only determine to live no longer, unless thou shalt be such. For neither does reason allow [thee to live], if thou art not such.

If men do rightly what they do, we ought not to be displeased; but if they do not right, it is plain that they do so involuntarily and in ignorance. For every soul is unwillingly deprived of the truth, so also is it unwillingly deprived of the power of behaving to each man according to his deserts. Accordingly men are pained when they are called unjust, ungrateful, and greedy, and in a word wrong-doers to their neighbors.

—*Extracts from Marcus Aurelius.*

## INTERNATIONAL S. S. LESSONS.

### FOURTH QUARTER. (Continued.)

BY H. E. BUTLER.

#### LESSON IX.—December 1.

David Anointed King.—I Samuel xvi. 1-13.

The history embodied in this lesson is one of the many instances recounted in Holy Writ justifying the words of the prophet in which he says of God that he setteth up one and humbleth another according to his will. In short, it is another demonstration of how God keeps his covenant with his people. Saul did not "obey his voice indeed," consequently, he was rejected. Yet the crime was apparently a small one. He could see no reason why God should require him not to take the best of the spoil after destroying the enemy. Then, too, Saul knew the love of gain among his people, and he had good reason to fear that his armies would rebel against his authority if he attempted to execute the divine command. He was in a dilemma. If he obeyed God's word through the prophet, he was afraid that God would not support him.

In this time of trial his real sin, then, was his lack of faith in God; and his disobedience was in hope of securing the kingdom to himself and to his son after him. He felt assured of this because he had the army and the people with him, and undisputed possession of the throne. So from the standpoint of reason he was acting with wisdom. Reason would say to him, as it does to us to-day, "This trusting everything I possess to an invisible spiritual guidance is a very precarious thing." We are very apt to make decisions just as Saul did,—to be on the safe side and keep what we have in our own possession. Alas, how quickly he lost all, even to his own life!

On the other hand, David, only a little shepherd boy, the least in esteem of all his father's family, had no reason to hope for an exalted position, and far less for the throne of Israel, but God chose him because he was faithful, devout, and obedient.

And we see in the history of David's after life how, through God's invisible power, the destinies favored him so that the arts he had gained for his own amusement, and through diligence as a shepherd were made the instrumentality of elevating him in public favor. All through his career God attended all that he did, until finally he ascended the throne.

Should the events recounted in this history take place in our time, the people would see nothing miraculous. Men rise and fall as did David and Saul, but who attributes it to the controlling hand of God? Only those whom men despise as weak-minded or as "cranks." Certainly the wise and prudent would not venture such a position. But know this: God rules the destinies of men to-day just as much as those of Saul and David; and whoever will enter into that everlasting covenant, and will obey his voice indeed, will find him faithful in all things. He will find that God causes all things to work together for his good.

Jesus said (Luke XVIII. 8), "When the Son of man cometh, shall he find faith on the earth." Did not this question arise from the opening of his prophetic vision and the beholding of the materialistic tendency among all his people at this time? Where is there one among the hundreds of thousands of professed Christians who would not have done just as Saul did under similar circumstances? Let every soul recall his experiences, look within his own heart and see if he has had faith enough in God to obey when it endangered reputation among men, power, and profit,—in fact, all that he possessed. Do you think that if the Lord should come now, he would find faith on the earth? We answer, Yes; but among those who are accounted wicked or foolish or even insane by the good (?) people of our present civilization. God has a people and will gather them, as he says, "one of a family, two of a city;" for truly there is a remnant who will be saved.

In verse 15 of this chapter it is said that an evil spirit from God troubled Saul. Now, first, the fact appears that there were evil spirits; second, that God sent one of these spirits to trouble Saul; third, that music cast it out or destroyed its influence over him; fourth, that David, the very man anointed to

take his place upon the throne of Israel was chosen as the man to relieve Saul by his harmonies. Evil spirits do exist and are under the dominion, subject to the will of God. If we are troubled by them, it is God's will that it should be so; and if we are faithful and obedient, this is only that we may develop strength and knowledge so that, under God, we may command and control them.

The sending of a wicked spirit by God would, according to human judgment, be evil; but, according to the wisdom of God, this is an instance in which evil ones are made to serve for purposes of ultimate good, justifying the words that "all things work together for good to them that love God, to them who are called according to his purpose." It will be found by all who are seeking these attainments that music is one of the most potent instrumentalities for freeing us from evil influences. Evil is inharmonious and incongruous mentality or mind force. The seven tones of sound harmoniously blended attune the body and mind, thus restoring harmony, which is rest and peace.

#### LESSON X. —December 8.

David and Goliath—I Samuel xvii. 38-51.

We have seen in our former lesson that God had determined to set David upon the throne, as king over Israel, and that all the training and preparation he had had for such an office was obtained through the guidance of the Spirit, as he was a devout boy, and through his faithfulness and diligence in qualifying himself for the sphere of use in which he served, even though it was the lowest of all service in Israel. He had had experience with the sling such as he could not have had under any other circumstances. It is known that the shepherds, even in this western country, guide their sheep either by throwing a stone in front of them, or shooting a rifle ball so as to raise a dust before the flock. The sheep will at once stop, turn and go round the place where the dust was raised. Undoubtedly, David learned in this way to use his sling; and he felt confidence in it, as he had slain a lion and a bear. Thus the prospective king of Israel was a graduate of the school of nature.

When Saul put the armor upon him and equipped him as a



warrior, this son of pure nature felt out of place and ill prepared for so important a work. He laid aside the king's armor and put on his shepherd's garb; for in that he felt at home, at ease. It seems to me that in all this is an important lesson to God's children. He did not choose one eminently educated and fitted through man's instrumentality to occupy the throne of Israel; and when Jesus came, he did not choose the learned of the age to stand nearest to him as apostles, or to preach his gospel, but he rather chose fishermen, the lowest grade of respectable citizens. He knew well that his Father and ours was the God of nature, therefore he selected those who were pure natural rather than the artificially prepared.

The secret of David's power was expressed in his words to the champion of the Philistines, "I come to you in the name of the God of the armies of Israel." Here was expressed the central thought in the covenant relation that Israel bore with God. He believed God and fully trusted that he who had promised to be the strength and the protection of Israel would be his strength, and that God, through his hands, would deliver Israel from the oppression of the Philistines. This lesson teaches us that in order to be servants of God, it is necessary to use all the faculties at our command to qualify us for that service, and to trust absolutely in his covenant promise. If we do thus trust in God, and look for and expect the guidance of his spirit, we will have that guidance and realize the fullness of the word of this same warrior in the maturity of his age, contained in the first Psalm. He begins by saying, "Blessed (happy) is the man that walketh not in the counsel of the ungodly. \* \* \* He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not fade; and whatsoever he doeth shall prosper." This was the conclusion of a man who had followed the guidance of the Spirit of God in all that he did, and who was not only a king but a shepherd to Israel. No one will ever know the faithfulness of God to his covenant until he has kept his part of that covenant, and rested with the confidence of a little child in the guiding wisdom of our Father.

## LESSON XII.—December 22.

The Birth of Christ.—Luke II. 8-20.

We have omitted the lesson preceding this because the author of the International Lessons has sufficiently exhausted what may be said of it. But our present lesson is so comprehensive that we can, at best, touch but a small portion of it at this writing. The text begins with the visitation of the angels to the shepherds who were watching their flocks by night. There is a point here of great importance, not only at that time, but at the present, and that is why should God send his angels to the poor shepherds, a class of men of no social standing or influence. They were supposed to be even below the ordinary mechanic in mental capacity, yet God sent his message to them in place of to the high priest, who by virtue of his office was a prophet, or in preference to any of the priests.

Now, why was this so? It may be supposed that these priests had become wicked and had forsaken the principles of their office. Does any one imagine that all of this class were dishonest, wicked men, in view of the law of their office. We have many reasons to believe that they were not. But it was with them as with the ministers of the present day: they felt that it was their chief duty to protect their sacred office and the people against innovations; and they, at that time as now, were unprepared to receive revelations from God because their minds were turned away from any real hope of God doing more for his people than what was already included in their plan of salvation. Their minds had so long revolved around what they had already received, that if the angel of the Lord had come to them, they would either have condemned the revelation as wicked, or would have shut it up in their own hearts, fearing to make it public lest they be ostracized by their fellow priests or by the wise and prudent of their people. Their hearts and lives were in an attitude of resistance to the movings of the spirit of God in any direction except the old channels; but the shepherds were simple folk, and had no prejudices to overcome.

It is because of these things that God has always chosen the simple-minded to be the medium of all the great messages that

he has for the people. In this we find an evidence of the fact so often stated in *THE ESOTERIC*, that the office of the reasoning mind is wholly related to the physical world and the things of sense, while the intuitive, or soul mind, is related to nature and to God. This was verified in the selection of the disciples of Jesus. Until after his crucifixion there were no learned or influential men among them. Paul was the first of this class to follow the teachings of the personal disciples of the Christ. The great minds and the learned are never actually leaders of the people,—never have been and never will be until men learn to cultivate and follow the intuitive or spiritual, the soul powers. Among all the leading scientists of to-day there is not one discovery that they have championed but had its birth in some simple-minded, intuitive person. The masses, in their folly, instead of following truth for truth's sake, follow leaders, who always lead astray.

The author of this lesson says that the world needed a Savior, some one whom they could follow as an example. This we deny; but that they did need a teacher was undoubtedly true; and that teacher had come occupying the person of the Lord Jesus, who said, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." The teaching of the church is that he was an example; but its practice is such that if a man should come to them humble, unknown, unrecommended by any church or body of people, without even a home, sleeping out of doors, followed only by the commonest people, they would refuse to hear him. Then is it the example they follow? "But," they say "it is his righteous life, his preaching, and miracles with which we are concerned." While they admit the miracles, do they follow his teachings? When we follow one as an example, we do as he does. Now Jesus in his teachings ignored much of the ritual of the accepted religion of the day, was led wholly by the Spirit of his Father, God, took nature as his Bible, and accepted no higher authority than divine revelation to himself. Does the Christian church follow this example? Certainly not: there is not one of these points in which they do so.

They do, however, follow his teachings in so far as they

relate to the spirit of devotion, and, in part, as they relate to morals. In this respect there has been and still is enough vitality in the church to make it good and useful, and thereby perpetuate its existence. What the world needs to-day, just as much as it did at the time of the advent of Christ, is a knowledge of the truth; for Jesus said, "Ye shall know the truth, and the truth shall make you free." And so say we: if you will accept the truth regardless of person, and live in harmony with it, it will free you from the law of sin and death. We are glad to say that some of the Esoteric students have reached a point at which they know for themselves that this statement is true.

We all agree that the angel message to the shepherds must of necessity be absolutely true. In our translation of the Bible, they are made to say, "On earth peace, good will toward men." This was the information to the shepherds concerning the mission of the one whose advent they were proclaiming. But listen to the words of Jesus himself: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke XII. 51. In another place he says, "I came not to send peace, but a sword." Now, whatever evidences in reference to the form of these words are to be found in the original language of the Bible, it is certain that there is here something wrong. The Greek as given by one authority is *ευδοκια*, good will, in the nominative case, which makes the accepted translation correct. A revised version gives *ευδοκίας*, in the genitive case. The clause would then read, "And on earth peace, among men of good will." This would harmonize the words of the angels with the words of him, the nature of whose message they proclaimed; for if the will is good, being in harmony with divine purpose and law, it will cause the individual to live in conformity with that law and with the great truths that Jesus taught. Then will be fulfilled in him the words of the angel and also the words of the Psalmist: "Great peace have they which love thy law: and they shall have no stumbling-block." As well as many other references made by the apostles to that peace brought by obedience to the gospel.

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

BY H. E. BUTLER.

Nathan S. Boynton, "recognized as the 'Father' of the Order of Maccabees of modern times." Born June 23. 1837. At the time of birth the earth was in the sign Cancer, which indicates that he has really more of the mother nature than that of the father. He has strong social and domestic proclivities, is quiet, not taciturn, and thoughtful. While he may be disposed to talk as men ordinarily do, yet, when business interests are involved, he will no doubt talk much about the matter in a way to bring out the opinions of others, but is exceedingly careful to so frame his language as to say nothing positive and direct which would in any way involve himself. He is very shrewd in making a bargain, as he will usually bring others to make propositions and concessions without revealing his own decisions. He dislikes combat, is sensitive, and many times even retiring; but yet his active mind and inner consciousness of ability always bring him to the front. His mind is always full of plans and methods for accomplishing results, worked out in all the minutia with a carefulness and accuracy which guarantees success. His nature leads him to care for all the little things in life. In short, he has a mind very versatile in all that pertains to home, family, society, and finances. All these qualities are intensified in his nature by the moon being at the time of his birth in the sign Pisces. This keeps ever before his mind life's vicissitudes, especially as they relate to dangers of loss, failures, accidents, or suffering.

Pisces is that restless, struggling sign, which keeps him ever active and interested in the affairs of all to whom he is related; and, of course, in his family this would be more marked, in so much that his thoughtful, careful interest for his children would attach them to him more than to the mother. He provides bountifully for home and family, and would willingly give his aid and counsel to others to enable them to do the same. This naturally endows him with the proper qualifications for the management of an order like the Maccabees, whose

leading object, as stated in the history of the Order, is "fraternal co-operation in carrying hope to the widow, joy to the orphan, comfort to the sick and disabled, and fraternity to all mankind."

Uranus in the sign Virgo—the function of intuition, thus adding all its mystic qualities to his interior nature—gives him fine intuitions, foresight as to coming events, and also enables him to gather from the invisible world knowledge beyond that of his own natural brain power.

Saturn in Taurus lends order and harmony to all his sensibilities, increasing his innate love for a beautiful home, elegant furnishings and surroundings, and harmonizing his whole nature with the laws of the universe.

Jupiter is in Aquarius, giving him large approbateness and natural inclination to stand at the head of organized bodies of men, also a keen sense of what would be acceptable to the public minds, and, consequently, great adaptability to the uses and needs of the masses.

Mars is in the sign Aries; thus this maternal planet adds her qualities to his intellect. This greatly adds to the basic principles of his nature, and gives intensity to the qualities therein expressed. It adds combativeness to his mentality; yet, with his great caution, he would say little, but would take every opportunity consistent with the law of right to oppose and overthrow an adversary.

Venus is in the sign Capricorn; that is, Venus is the embodiment of love and Capricorn of the general business. This turns the whole tendency of his nature toward generalship in all that pertains to the personal interest of the human family. He is never more at home than when immense interests are involved, and there is a great complication of ways and means for carrying them forward.

Mercury is in the sign Leo, the heart: This strong physical planet hardens up the finer sensibilities of personal love, materializes the tendencies of the entire nature, and creates a condition within him of such a nature, that unrequited love would never seriously affect him. Although he can love very ardently, and even passionately, like the love of woman, yet, if the object of his love does something very displeasing, he can withdraw and be as though he had never loved. All his planetary positions combine to make him thoroughly an intellectual character, to

free him from any bondage from the love and devotional nature, and to make him a man of the age. The mystics often say that there is no merit in a man doing good because he loves to do it. Now, this man's constitution is such that he could not live comfortably in any other sphere of action than the one which he really occupies; for we have seen that the attributes of his nature are maternal as well as paternal, and, as individual love is not strong in him, the love innate in the nature born in the sign Cancer extends to all whom circumstances place in a position to need care and protection. He has an interior love of the occult and mystical; but his practical tendencies are so strong that they make him sceptical on such subjects, so that it is not probable that this side of his nature will obtain much development in this incarnation.

In his private and social life he is inclined to be somewhat irritable, and often finds himself displeased, or, as is commonly expressed, uncomfortably cross, without any one knowing a real cause for it. In his home life he is a constant paradox, so faithful and kind, yet so positive and even unkind, because there are two natures within him, the one struggling with the other. Mars in Aries and the moon in Pisces create an innate feeling of opposition, and make him extremely sensitive to lack of appreciation on the part of those for whom he cannot help but spend his life. This serves as a constant probe to drive him into the broader fields of thought and labor. Upon the whole, he is so constituted that he makes himself felt as a necessity to the community in which he lives; and, at the same time, he is not apt to be recognized as such except as his peculiar gifts are needed in that community. He has but few close, personal friends who come close to his private life; and even to them he does not open the secrets of his nature or of his business.

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“ We are living, we are dwelling,  
In a grand and awful time,  
In an age on ages telling—  
To be living is sublime!  
Hark! the waking up of nations,  
Gog and Magog to the fray!  
Hark! what soundeth? is creation  
Groaning for its latter day?”

## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

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### AN ANONYMOUS LETTER.

The following letter was received, and we publish it not because of any inherent merit, but because it is a sample of the many would-be leaders, and, in the modern phraseology, "cranks," whose minds have been distorted through self-esteem, and the active brain goes to work to plan for others. We hope that in the near future circumstances will permit of enlarging THE ESOTERIC and giving a department to all such minds as these, in order that our people may know what is going on in the mental plane of human life, and thereby be more capable of judging between truth and error. Men can only measure the power of light by the darkness of its shadow; so it is with the understanding of the truth. Therefore we desire to place truth and error side by side.—[ED.]

*Editor of The Esoteric.*—

In addition to and distinct from all else of your past and yet present class-work, professedly for the good of the race or the people, issue forth a *new* Ticket and call upon *all men* to vote it. For The People's Adoption of their Own Direct Government,—and that only.—to be printed on it. Do this, and you will have taken the very first step toward moving *the people* toward "the kingdom of God" (Matt. 6: 10), which "shall be given to them" (Dan. 2: 44; 7: 27), the people of the "nation" (not any one class or a branch of it only, but all of the fifty-four, or more, classes on the men's side, as many more to be on the women's side, when they too shall organize, and all the departments and branches of each and every one of them) who will vote for and elect it, or "call" (Is. 55: 24) for it nationally (Is. 65: 1, 17-25; 63: 10-12). That "people" must appear, "must be born," nationally (Ps. 22: 27-31. Is. 43: 18-21). The people will be the head and ruling mind and power over all men, and every man will be a servant of that head, and God alone over the nation and its people (Zech. 14: 9. Rev. 21: 2-5. Ezek. 37: 26, 27). Without that people and their national call for it the kingdom can never come to earth's inhabitants, though it be now just "above the firmament that is over their heads," ready to come down when they shall "look up" (Is. 45: 20-22) and behold and call for it (Ezek. 1: 25-28. Rev. 21: 2-5).



The great error and fatal "delusion" (2 Thess. 2: 3-12) of nearly all men of great and active minds is to imagine themselves to be in the place of God to educate and rule over the people, while God is creating and "forming them for himself" (Is. 43: 21; 45: 20-22; 51: 12, 13; 54: 11-14; 64: 6). They are "hinderances" to the people whom God is creating (Matt. 23: 13-15. Luke 11: 45-62), and are of those very ones who conserve and continue the old world and the ruling positions, the "thrones" (Dan. 7: 8) and powers of men, and the warring one against another; therein and thereby effectually "shutting up the kingdom of heaven against men," etc. They make a vain show of usurping God's place and creative power over the people, and imagine themselves superior to and "more holy" than their fellow mortals, the lambs that are made their "prey" (Is. 65: 2-5; 59: 2-15; 54: 6. Ezek. 34). Not one of them shows the non-combative, "*non-resisting*," non-meddling, or non-opposing characteristics of the "lamb," or of the helplessness and *dependence* (the dependence upon God, the Father and the Mother) of the "little child" (Matt. 5: 39; 5: 24-34; 18: 2-6. Rev. 5: 6. Is. 11: 6-9; 42: 1-4; 66: 1, 2); but all are of the opposite character (Is. 3: 12-15; 5: 8; 9: 13-16; 56: 11. Micah 3: 11; 7: 1-4. Mal. 3: 7-9, 18), self-righteously striving with all their might to make their subjects believe that *they* only must be the "lamb" or the "children," and must be wholly negative and submissive to their controllers, the rulers or the leaders and teachers, never to resist being "preyed" upon, having their substance—their dollars, dimes and pence—taken from them, even to the extreme point of poverty and starvation to many, and thus to be made an easy and willing "prey," even "meat" for their "devourers" and their "shepherds" (Is. 3: 12-15. Ezek. 34: 2-10, 20-31. Jer. 5: 25-31; 25: 34-36).

Thus it is, *unavoidably*, in the ovum (nation) creating (or germinating) processes within the body of "Mother Nature's," this earth world's, side of creation or reproduction, before God the Father's side becomes one with the Mother and causes her to conceive with child (Is. 54: 5), by which the little world, the ovum and its builders—the nation and its builders—their little world, is saved,—saved from menstruation or destruction, the fate or end of "all nations that forget God," or that will not acknowledge him as the Father, nor receive his messenger who would convey to them his kingdom, the New World-Child which shall succeed the Old (Psalms 9: 17-20; 10: 12-18. Isa. 60: 12. Dan. 2: 44; 7: 26, 27). But "the nation that will be saved," that "will find the Lord" (Rev. 21: 24. Isa. 65: 1), will be saved by "making all things new" (Rev. 21: 5. Isa. 43: 18-21), by abolishing the ovarian order, the unorganized, promiscuous, antagonistic, and warring state, and building up instead, the all uniting and harmonizing, and just and peaceful system of the new World-Child, or everlasting kingdom of God and his people (Isa. 9: 6, 7. Rev. 21: 22-27), by which the periodical and successive menstruations, destruction or "death" to nations and peoples, will be "swallowed up in victory" (Isa. 25: 6-9. Dan. 2: 44).

All the people of the nation, all classes of them, each as well as every other, all alike necessary to make up the whole body and all the essential internal powers thereof, will be needed to build up the new, which will be so built as to supply the natural and proper demands of

all, though their varieties be more numerous than those of the vegetable growths and fruit products of the vegetable kingdom.

To begin *the people's own movement, without any man-leader*, there may be less or more than "four and twenty" (Rev. 5: 11; 4: 9-11), but their numbers must increase so as to embrace almost the entire population, before the national power can with entire safety be given to them (Rev. 5: 11; 7: 9. Dan. 7: 10). Then, when they have chosen and elected their own direct government, and have agreed upon the year and the day of the year (of the present reckoning of time, the time of the "beast"—Dan. 7: 25; 12: 11, 12. Rev. 13: 5. II Thess. 2: 3-8—the "Christian Era") that it shall be begun, God will most assuredly give it to them, in his own chosen way, and "suddenly" (Mal. 3: 1. Rev. 6: 15-17; 11: 15-17; 18: 1-24; 21: 22; 22: 12. Dan. 2: 44).

The God-serving "messenger" (Mal. 3: 1-12. Is. 66: 1, 24; 2: 1-9. Rev. 5: 2-11. Is. 29: 9-14. Micah 3: 1-11. Deut. 18: 18-22) will not be a people's chosen or elected man, but simply a messenger to convey to them the organic form and the systems of their own direct government, with none but the God of heavens above or over them. He must not be placed before the people or the public, nor revealed so as to be personally recognized by any except, privately and unavoidably, by a few of the people's chief servants in their movement (Matt. 23: 11, 12. Is. 2: 11, 12, 17) immediately concerned to know and to correspond with him; for he is out of their world, and has been for thirty-three years past, having no relation of interest or concern whatever with them. But this is unknown and incredible language to all men in, yet in and of the world, and it would seem wholly useless here to repeat it. Mentally, from a distant point in the earth's sphere, "firmament or heaven" (Gen. 1: 8, 17, 20), he is only a looker-on. His special messages are not for the public, for the people at large, on the individual plane, could do no good with them; but they are for the people's head servants, those of the Supreme Council of the Nation, for each and every class-head in the nation's Capital, when the same shall be organically formed and the people's government is practically begun in its infantile, new born state, according to the instructions given to them as soon as their "call" is made.

The grand plan to be given them will place a work before them that may be completed in about eight thousand years, provided they will be able to make the required progress in their successive generations during that time. In the first two thousand years they must be able to make a full stop to the "regular decline of the race" in the past, or of themselves as a people, and then to begin the ascending grade, and no more descend, decline, or retrograde, physically nor mentally. Their systems of government will become more and more perfected as they themselves advance.

The people in and of the world, of themselves, can no more grow or progress so as to build up the kingdom of God the Father than the ovum builders in the body of the individual woman can build up the organism of the man-child without the germ representative of the head and mind, brain, and nerve systems of the individual man of her own race kind. Creation or reproduction, retrogressive, conservative, or progressive, is ever and invariably from dual parentage or parental sources, *from above through the Father*, and from below through the mother-parent or source, and is not mere chance-work, nor single in

parental source anywhere or in any single instance throughout the Universe. (Num. 27: 16. Heb. 12: 9). The people of the world will learn "in that day" (Is. 29: 18-24), for they all "shall be taught of the Lord" (Is. 54: 13, 14), and shall no more be "misled" and "destroyed" by the presumptuous god-man (Zech. 13: 7), the "blind-leader" man (Is. 3: 12; 9: 14-16; 29: 11-25; 18: 24. Matt. 15: 14), who can but stunt the growth of all that are drawn into the darkness of his shadow.

The "self righteousneses" (Is. 64: 6) of the self-styled and self-esteemed "sanctified" and "holy" ones are the most difficult obstacles of all to overcome; and therefore such may be left in the extreme rear in the great race for "the kingdom of God," whilst "the publicans and the harlots" will be seen in advance of them (Matt. 21: 31; 7: 21-23). It will be very, very hard for any such to voluntarily come "down low" (Is. 2: 11, 12, 17) and become as "little children" or "lambs," and thus be fit to enter into "the kingdom of heaven" (Matt. 19: 14. John 14: 14). And so it would seem a "miraculous instance"—in fact, an impossibility—to find one of them among those who will make the first movement toward it.

"The Lord shall suddenly come," etc. (Mal. 3: 1), even as a man-child breathes into its lungs the higher life-giving elements of the free air of heaven (the sphere or firmament enveloping the earth) of and for itself *direct, as soon as its body is born there into*—freed from all the second-hand breathing and feeding processes, from the respiratory and other systems in the body of the mother, through the placenta chiefly, from the time of conception and change of the ovum building order to that of building up the child, the *foetal order*, which is continued until the body is organically built and ready for the birth. So the people nationally *born* in the higher organic form, that of "man" (Dan. 7: 13), which will succeed all those "like beasts" that arose before it (Dan. 2: 31-35, 36-44; 7: 2-14, 16-27), will *immediately* breathe the national life-giving elements *direct* for themselves from the free air of heaven above them (Deut. 8: 3. Matt. 4: 4), and will feed themselves and do all they need to do, direct; and will never more be subjected to the second-hand processes of their generating term under control of their rulers, controllers, etc. (the temporary Placenta) in the old Mother-world body (Is. 25: 7, 8). And they will immediately begin to build up the higher *material body* of the nation for themselves to inhabit; for the old material forms will not serve the purposes nor supply the demands of their own new and higher and more complex yet simple forms—"the former things of old shall not be remembered nor come into mind" (Is. 65: 17; 42: 9; 43: 18). They cannot "enter the second time," etc. (John 3: 4). (Can you not see your "opportunity?")

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#### A VISION.

Mrs. B—and her friend Mrs. L—were walking, and they talked of the life beyond, wondering how it would be. They came to a pool of water, and Mrs. B— saw therein a female form. Turning to her companion she suggested that they rouse her and seek information. They together drew her out of the water, manipulated the body, and

at length restored her to life; and then they questioned her. She, turning to Mrs. L—, said, "Go on in the way that you are pursuing, for it is the right way." Then to Mrs. B—, "You will have to build." Mrs. B— asked, "On the ranch?" The answer was, "Yes, on the ranch." Then the resurrected woman said, "How foolish to wake me up for this. I destroyed my life, and I have been in the invisible world six months. Now I shall have to begin over again;" and with that she threw herself into the water, and soon she was seen trying to climb to the top of the boards which boarded the other side of the pool. Then she was lost to sight.

#### INTERPRETATION.

The above vision seems to be characteristic of minds first awakening to spiritual things and questioning, "Is there consciousness on the other side of life?" The vision was given as an answer to this inquiry. Spiritualism meets such queries at the threshold. The advice to build on the ranch did not probably refer to a material building, but that she must build her temple of truth in pure natural conditions. The reproof for calling back the soul was a just one: for we have no right to disturb the souls of the departed with our anxious questionings. The resuscitation of the body was bringing the soul *en rapport* with your consciousness, thus making it sensible of a physical existence. We would advise you rather to seek knowledge of methods by which you may be enabled to attain a spiritual consciousness in yourself, rather than to seek to know the consciousness of the departed.—[ED.]

March, 17, 1895.

MR. H. E. BUTLER:

Dear Sir,—I have been a steady reader of your Magazine for some time through exchange with a friend. My search for the better way has been (with intermissions) of twenty years standing. Have been led to believe that you have the truth: your Solar Biology is certainly a wonderful book and stands all tests. I was born with Saturn in Libra, and my visions are chiefly of animal and other material forms. Have some facility in interpreting the visions of others, also some power to relieve pain and to soothe by the laying on of hands. Was born in '51; and one of my first striking visions was when sitting in Soul-Communion, as per World's Advance-Thought, when I saw written in the air the figures 51-49, which remained for some time. On another similar occasion, an ancient book appeared spread open before me, and then a red rose was held as it were to my nostrils. Once in my sleep I appeared to be reaching into the water for a fish which gradually receded from my grasp, and as I reached still deeper, and the water came up on my face and threatened to drown me, I awoke.

My latest vision was that of a man in a cap, whom I seemed to recognize, but whose identity I lost on awaking. He held by ropes two huge lions, whom he made to stand on their hind legs; and I then perceived that their under parts, instead of being light-colored, were jet black. The problem seemed to be what to do with them; and at

length he shut them in an underground den together, though we both seemed to fear that, being of such equal strength, they would destroy each other. I then seemed to roll in my blankets and lie down to sleep near at hand, but was awakened by a huge lioness, who came sniffing around, and failing to detect signs of life in me, as I lay quite still out of fear, she stood on me with her forefeet, opening and shutting her claws so that they stuck into my hip. She finally left me.

The above visions being as I think peculiar, and no explanation yet received, is my reason for inflicting them on you in the hope that you will kindly give an explanation.

With me, the attempt to live the regenerate life is exceedingly difficult, though I still persist; control of thought being the hardest task.

LEO-CAPRICORN.

*Ans.* You were born in the sign Leo, and embody the higher characteristics of the lion. The two lions held by a chord were your own dual nature,—the animal or physical, and the soul or spiritual. The fear lest the two lions destroy each other was symbolic of the struggle of which you speak in controlling the animal or sensual nature. While you were guarding them, the most subtle part of the lion nature, the female, came to destroy you. But your refusal to heed its presence, notwithstanding it punctured your flesh with its hideous claws, expressed to you the only method by which such adversaries can be overcome. In the great struggle for attainment, it is not a wrestling of animal with animal, but it is that tenacious effort to be still, to stop doing. No adversary can affect us directly. If he can influence our mind so as to cause us to do the damage ourselves, then he is master, and we, servant. But if we, through the occult power of the divine word (the name), are able to command, "Be still," and be obeyed, there is no further struggle. The only thing that then remains is to constantly seek unity with Divinity through constant devotion and the merging of our will into the will of God.—[Ed.]

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BOX CHIPPENHAM, WILTS, England. April 19, 1895.

MR. H. E. BUTLER:

*Dear Sir and Brother,*—You invite contributions of visions. I hereby send you two, of which I would be glad of an interpretation.

No. 1. In July last I saw a black bird like an eagle, and on either side of him, one like a pure white swan or eagle. Behind, there were a lot of small white birds like ducks, and they were all coming with a great rush, when opposite to me the black bird left his two white companions, made a circle or two, alighted on the ground, walked up to where I was, and inquired the way somewhere. I pointed along an old lane. When I saw the birds coming, I was led to cry out, "General Booth and his whole army." On the following day I was thinking over the vision and saw that the countenance of the black bird did not resemble General Booth, but myself.

No. 2. I came home, sat down in my chair, leaned my head back,



but was not asleep. I saw a dog come and sit down at my feet and look eagerly into my face as if expecting an order. All at once there was a noise of children's many voices hurraing. They seemed to be in the street about fifty yards distant. Being a policeman, I was concerned as to what it might be at that time of night (12 o'clock). All at once they came to the room over my head, making such a merry noise. I looked down to see if the dog heard the sound, when the dog and all ceased to be.

#### INTERPRETATION.

No. 1. As birds are the symbol of spirits or souls, we should understand your vision to mean that purified souls are ready to guide yours in the right way. But the one representing your own soul leaving the others and coming to you and inquiring the way would indicate the inclination to look to material sources for guidance, rather than to God, the source of all knowledge. Hearing the words, "General Booth and his whole army" would admit of two definitions according to your past experience. If you have been interested in Booth's work, it would indicate that you were influenced by it to an extent which somewhat confused you. If you have not been interested in his thought, it would mean to our mind that you should learn a lesson from the leading characteristics of his people, which are devotion and faith in God. These principles are very essential to the Esoteric student.

No. 2. The children's voices were the expression of the innocence of childhood. There is no doubt that you are too grave, the duties of life weigh upon your mind too heavily, and you are constantly looking to that dog—the faithful friend—for guidance, whereas it would be better to cultivate that child-like, joyous spirit, with the simple faith that the guidance will come as you need it; which it will always do, if you are ever listening and faithful to its promptings.—[Ed.]

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### EDITORIAL.

#### THE ESOTERIC COLONY.

It seems to be difficult for many to realize that the Esoteric Colony is more than an effort toward the benefits arising from co-operation; whereas the real objects, expressed comprehensively, are to obtain a conscious oneness with the Infinite. We believe that God created all things by a word, and that man stands at the present time as a part of the planet and of all created things upon it. We believe that God had an object, and methods for accomplishing that object. Man has recognized those methods in a general way, and called them evolution. He has

studied the phenomena of the methods, and called them the laws of nature. We believe that the underlying law by which God produced all things was generation, and that he is constantly generating life which is descending through the highest order of man to all the lower grades, even through the animal, insects, and through the waters; that God, by that spirit, is handling and moulding matter as the potter does the clay; that by the mental tension inherent in that life all laws are manifest, and by it the world is manipulated, guided, and governed in accordance with his purpose.

We believe that organized man is a spiritual soul still holding a material body for the uses of a material world; that that spiritual soul is composed of the immortal substance of Divinity; that it has passed through all forms of organic life which exist or have ever existed upon this planet; that upon its long journey through all these changing scenes this soul has gathered to itself and formulated into an organic body all the knowledge obtained through multifarious experiences. We believe that the fullness of time has been reached in which there are a few hundred thousand, out of the hundreds of millions of the inhabitants of the earth, who have risen through these evolutionary processes to a height of knowledge and spiritual unfoldment which renders them capable of comprehending the laws and divine methods of freeing their consciousness from the delusion that matter is the real; and that sensibilities will awaken by which they will realize the fact that all there is, is spirit, that that spirit is God, and that they are the sons and daughters of God, consequently, of his nature, and with all his characteristics and attributes. We believe that this mental state in them is being manifested in a dissatisfaction with all the old conditions of life and habits of thought; and that the soul within is yearning for greater spiritual knowledge and unfoldment.

To such THE ESOTERIC is sent out; and when the eyes of this people rest upon its columns, the soul within them recognizes that therein are the revelations for which it has been yearning. When such a people lay hold upon this teaching and apply its methods in their life, the soul finds itself awakening to a consciousness of its divine sonship, and also to a consciousness that continued association with the old age and order of things becomes an unbearable oppression; and they feel the

need of a place prepared of God to which they can come and live up to their own highest ideal.

We, knowing the requirements of such souls, have established means of protecting such, which are: We accept no one as a member unless he has a correct idea of the Esoteric methods and teachings, has dedicated his life without reserve to God, and is desirous of severing every link of sympathy which binds him to the old relations, and of breaking every tie which in any way holds him to the old order of things, earnestly desiring to begin life again as a new born babe. Such, and only such, can be acceptable members here; and one coming here who has not thus separated himself from the world, and who has not developed that unyielding will to live in accordance with divine laws, with a determination to control and subordinate every evil desire and passion, will find this a terrible place, unbearable to an extent that he must either leave the Fraternity or his physical body. Those who have had that experience know well that it is not because of anything said to them or of any treatment which they have received, but because of an invisible force; and we know that that power is no less than the unbendable purpose of the members of this association in unison with the mind and purpose of God concerning themselves. One of old said, "It is a terrible thing to fall into the hands of the living God;" and those who come here unprepared will find it so. But the soul that truly loves God, and is seeking unison with his purpose and will, will find it a glorious "thing to fall into the hands of the living God."

There are some who could not stay here unless before coming they spend some years in the careful study and practice of the Esoteric teachings; and there are a goodly number of men and women who have not yet heard of the Esoteric teachings, but who have been prepared through the guidance of the Spirit to such an extent, that they are ready to come here at once, and will feel that they have found their long lost home.

All that has been said in the past about occult attainments, about a college for the education of the people, the development, arrangement, and harmonization of all the sciences, is not the incentive for this association, but will be the effects; for the people who will be led here by the Spirit of God are truly the most practical people in the world. Those who come with an idea that they are to sit down and dream away time in ideal



speculation of occult attainments and spiritual powers will be greatly disappointed to find it the busiest place in the world; to find that the physical body has all that it can do continually, and that they must really develop another mentality independent of the body, in order to accomplish the work that must be done in the spiritual and soul realm. So busy are we that days, months and years roll away so imperceptibly that they seem as only minutes, hours, and days in the world from which we have separated. This is the first manifestation of the consciousness that we have left the world of time and entered an eternity with God.

We advise all to think well before deciding to come: for those who have no home, and think this a nice place in which to live, free from anxiety and cares, will find that they cannot endure life here. But if one weighs well the prompting objects of such a move, and finds that the leading desire is to know and do the will of God, and to build on earth a higher order of civilization, whose laws will be nature and whose king, the Infinite, he need not hesitate for fear of loss of possessions and failures; for if such counsels are given him, he will be reassured by the soul within and by the God above that it is Yahveh, the God of the universe, who has begun the movement, that he will care for and protect his people, and will carry his work to a successful ultimate.

The world looks upon and speaks of this as a new movement; but it is as old as creation, and as well known as the words of the prophets and seers through all ages down to the present. You who believe the Bible and desire to be led by its teachings consult carefully the prophets,—not one but all of them down to the Revelation to the beloved disciple John on Patmos. All these prophets saw this work in its varied stages of progress and completion, and prophesied concerning us,—not me, but you and me and all who will have part in it. So do not say within yourselves, "This is like all other colony ventures: it will soon fail;" for as truly as God has never failed since the beginning of the world, but has caused every apparent vicissitude to lift his people a step higher in the work of evolutionary development, and has caused all things in nature to work together to serve his purpose, so surely will he cause all things to work together to give us the highest possible success and attainment. For, our life being dedicated to God without reserve and with-

out fear, we move with him that moves in all life, thinks in all thought, from the highest angel down to the mighty tornado or the quiet growing grass. Yes, in him we live and move and have our being. He is our temple, our sanctuary, and our eternal home.

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There are at present a great number of persons plagiarizing Solar Biology, and trying to avoid the copyright law. Some are succeeding, and others are liable to the penalty of such an offense. Some of these, like all unprincipled people, not satisfied with their plagiarism, are trying to make it appear that Solar Biology ephemerides are not reliable, claim to point out many errors, etc., etc. Now, we have published Solar Biology for nine years and have ourselves used it for many years, and we know that the ephemerides are as correct as any obtainable. Of course we make no effort to give anything further than the day on which the moon and planets make their changes from one sign to another. This does not give a very definite table of the moon, for it may be eleven hours either way from the actual time of the change, as the tables are given. It is our present purpose, however, as soon as circumstances will permit, to issue ephemerides giving hour and minutes of the position of moon and planets. Then those that have Solar Biology can obtain them at a discount from the ordinary price of ephemerides.

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We take this occasion to thank our friends for the many good letters we have received. We feel that they form one of the most profitable parts of THE ESOTERIC, if not indeed *the* most profitable part. We hope our friends will continue to write out their experiences, suggestive thoughts, etc., and send them in. Of course we reserve the right to discriminate as to what will be useful to our readers.

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Some of our old subscribers have asked us for the address of Mrs. Drury. She has not changed her address since she was managing the Boston Branch Office of The Esoteric, and still keeps the rooms, where she is giving lessons in Solar Biology, and Occult Science. Address, M. W. Drury, 1658 Washington St., Boston, Mass.

# THE ESOTERIC.

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## BIBLE REVIEWS.

4 NO. LXIII.

"THE REVELATION OF ST. JOHN THE DIVINE."\*

### RECAPITULATION.

In this recapitulation we shall not attempt to touch all the points given in the Reviews of the Revelation of St. John. These Reviews begin in Vol. VI., page 15. The book of Revelation is the most mystic one of the Bible, and the most perfect. The first Review is devoted to one phase of what has been called the science of numbers.

### REVIEW XXIV.

This is the second Review upon Revelations; and in it we see that that book is introduced as the Revelation *of* Jesus Christ, and not *about* him; or, in other words, the unveiling or manifestation of his body composed of a hundred and forty and four thousand, the first ripe fruit of the earth. The remainder of this Review relates to the thoughts which took form in the mind and consciousness of John while the Spirit of the mind of the Father was centralized upon, and, consequently, flowing into him, fitting him, both in body and mind, to become the recipient of the most wonderful Revelation that ever was, or is possible to be made to man; for it concerned and comprehended the entire purpose of God in creating and peopling this world. As the Spirit flowed into John, it transformed his consciousness until he realized the fullness of the words, "I was in the spirit on the Lord's day," and that which he saw was, a spiritual symbol of the Lord's body that is to be formed in the world. The

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\* The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$1.50.

words that "the time is at hand" refer directly to its preparation and formation.

#### REVIEW XXV.

The text of this Review,—in fact, the entire first chapter of the Revelation,—while in itself comprehending all the other chapters, says nothing concerning the destruction of the wicked or unfit, because through and for the sake of the Christ body all other events transpire.

#### REVIEW XXVI.

This deals with the identification of the image or person that John saw as the word of God, or the spirit of creation in the ultimatum of its work. This spirit of divine purpose walks in the midst of the seven churches or life forces to bring up a people who shall fulfill in themselves the idea of the establishment of the kingdom of God on earth. This, being the first manifestation, must of necessity come at a specific time; for notwithstanding Jesus said, "I am with you always, even to the end of the world," yet the advent of this embodied principle was a special one for the accomplishment of a purpose then matured. The time of this advent was marked by the beginning of the awakening of God's people to a higher order of life. In all of God's revelations, dates are avoided; but duration of time is occasionally given, yet never where that can be avoided. This first chapter we believe covers a space of seven years, during which time the minds of the people are being prepared for action.

#### REVIEW XXVII.

This Review is wholly devoted to the dangers and requirements of the first-degree neophyte; and we would desire our people to carefully re-read it many times, and to see to it that they have brought up in their lives all the requirements of this first step; for we know instances of those who have gone on through the several steps, even through the Fourth, without having perfected any of the degrees below them. This makes their journey very difficult and exceedingly dangerous; and it gives more work to do when they enter the Fifth, making that last great degree of trial one of danger transcending human imagination. Where the neophyte begins right and

maintains divine order in all things, the way is comparatively easy and filled with divine light and consolation.

## REVIEWS XXVIII-XXXIII.

These Reviews are entirely devoted to the conditions of the seven degrees of attainment, which is, undoubtedly, the most important thought that has ever been put in form. Many things have been here written that, up to this time, have been unlawful to give to the world; but the time has come that "that which is heard in the ear must be proclaimed upon the house-top," and all secrets are to be revealed. Yet the condition of the world is such, that nothing but the most external and superficial portions of these degrees can be made known. Great and wonderful secrets that belong to God await the man or the woman who reaches the several degrees. Paul by the Spirit in Heb. xi. 10 said, "For it became him, *for whom are all things*, in bringing many sons unto God." Here the thought is expressed that the manifestation and all the labors of Jesus the Christ were expressly for the purpose of bringing into existence this holy body of men and women, and making it possible for them to enter into and establish on earth those glorious and wonderful conditions of the seventh degree.

The neophyte in these several degrees are, to God and the Holy Ones, the most precious of all creatures on earth. For them the world was made; and for them all the experiences of life upon the globe have been obtained. A simile may be found in the case of the farmer raising the precious grain of the field, bestowing upon it all his labor and care; then, after he has gathered it into his garner, he takes that grain, throws it into the fermentation,—which is the condition into which the world is now entering—and distills from it the spirit, which in itself contains all the value of all his labor. Thus in this age a body is being formed which will be a vessel to contain all the life that the earth has brought forth through that precious seed that was sown in the body of humanity; which seed was the person of the Lord Jesus Christ. Therefore none of this seed need fear the evils that are coming upon the world, because God, the husbandman, will most certainly guard and protect the precious products of these cycles of labor and sorrow upon the earth. Jesus has well said, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my

Father's hand." After John is given to see the gathering of this hundred and forty-four thousand, the several degrees of attainment having been reached, he then proceeds to show the processes by which God will cleanse the earth from its corrupt inhabitants, and will prepare it for the home of the illuminated ones, his sons and daughters.

## REVIEW XXXIV.

This Review deals wholly with the occult or creative forces, and gives a hint to the student, which, if carried out, would place him in possession of knowledge and power greater than has been possessed by man in the history of this planet.

## REVIEW XXXVI.

We meet here a deep, interior thought which words can not fully express to the intelligence of the people,—the identification of what the angel saw as a lion, but which appeared to John as a lamb. The angel said that it was "no man in heaven, nor in earth, neither under the earth." Yet its external appearance, as seen by John at that time and when it is manifest, is that of an animal or physical body; but he who expresses himself through that body, or uses it as a means to bring to the material senses his thoughts and powers, is no man. Therefore it can be nothing short of the Spirit of God. We state in this Review that the one who is the expressor of this principle is born in Leo, the heart. It is well known by all born in that sign who have reached any degree of attainment, and frequently by those who have that sign rising at birth, that the Spirit is manifested to them in the form of a lion, because they, in the soul, belong to that branch of the creative mind of God.

## REVIEW XXXVII.

Many will think that the manifestation above referred to is here identified and individualized as some one now living. We want to repeat what we have said in other places concerning this matter: It will be the one born in the sign Leo who is most passive and obedient to the divine will; for God has no respect of persons. It is possible that some one in that sign begin the work, and that another, who is more faithful and capable than he, will arise and become the instrument for finishing it. In this Review we saw that the seals had begun to be opened, and that the horses or powers had begun to circulate

among the people. This is undoubtedly true; but the effects of these opening seals, while they are immediate upon the interior plane of cause, yet in their manifestation in the physical, they may not appear in their order, because the *minds* of men, as individuals and as national heads, are acted upon by this spiritual power,—it has begun to prepare them for the execution of its purpose, and in some branches it may take a longer time than in others to prepare for execution. Therefore it is impossible, even for those who see the opening of the seals, to prophesy just when the full manifestation will occur; but that the fermentation and general disturbance is now active, not only in the minds of the people, but also in the elements, is too plainly visible to admit of a doubt. Robberies and murders are becoming every day more common; and long since the student of law has recognized that it has no longer power to govern and restrain the people. The spirit of desperation appears to be active everywhere.

## REVIEW XXXVIII.

Here the black horse, or the power symbolized thereby, is seen going forth with “a pair of balances in his hand.” Black is a symbol of mourning; and is it not now apparent to all that men are being weighed in the balances, and that those that are found wanting seem to recognize that hope is gone, and are ready to do whatever the promptings of their perverted mind suggest, perfectly fearless of consequences? The pale horse is the next manifestation, which is the consequence of the acts of that which precedes him, which bring death. We are told further on that the time comes when men seek death, desire it rather than life. This will be in the further maturity of the spirit that is now working in the hearts of men. The souls under the altar we believe are many, scattered throughout the civilized world. It is said to them that they must wait a little season until the rest of the body is prepared. Then the gathering of God’s elect to the place that he will designate to them will take place very quickly.

When Isaiah (LXVI. 8) saw and prophesied concerning it, he said, “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.” Another prophet said,

"Who are these that fly like clouds, and as doves to her windows?" For all those who make the covenant of entire dedication to God, and passively obey the guidance of his Spirit, when the time arrives will be moved upon as one man; thus the Spirit of God will gather them, care for, and protect them during the time of trouble that is coming upon all the world. We believe that there never was a time when it was so important for all those who have hope in God to be very devout and faithful: for it will soon be seen that every earthly hope is misplaced confidence. The gods of gold and silver, of stocks and real estate, are rapidly failing and their power to save sinking out of existence. God's people will soon realize the force of his word by Isaiah, "I am Yahveh, and beside me there is no Savior."

## REVIEW XXXIX.

Here are brought to light the four angels or messengers standing on the four corners of the earth, holding the four winds of the earth. It will be observed by the careful student of this Revelation that four is carried down from the beginning of Genesis, and appears in various forms throughout this book. First, were the four rivers which flowed out of Eden; next, the four images of cherubim in the Holy of Holies in the Temple; Isaiah, in Chap. vi., sees the four seraphim of flaming cherubs; in Chap. i. 10, he also sees the four chernbs; in Chap. iv. of this Revelation, John sees the four living ones. All these seem to be the spirit of life, or, as Daniel called them, the watchers that have watched over and controlled the destinies of the race. Not that this spirit is personified, but these are the four spiritual qualities emanating from God and animating the human family. In the fulfillment of this Revelation, when all things come into order, there will be physical and soul organisms through which these spirits will find expression.

Spiritually speaking, these four principles are the four corners of the earth, and the four representatives, or living ones, or sons of life are symbolically standing upon these corners or spiritual powers; and as God always works through natural law, it seems that the conditions have been brought about in nature which will cause these four spirits, as it were, to throw off the perverted human family as unclean and as unfit for further perpetuity. But God by his angel holds the forces so that humanity is temporarily preserved until this holy body is gathered from among them. From the reading of this Revela-



tion it is seen that up to the present only a few members of this holy body are gathered, that these are made the instruments through which the Spirit does its work, and that the whole are to be put into readiness for the striking of the last terrible blow, which is marked by the opening of the seals, and by the stirring of the life forces in the body of humanity: so that even to the physical observer, it will appear that the great crisis is already upon the world, although superhuman power will hold it off for a little season.

It will be observed that six out of the seven seals have been opened; and we know that five out of the seven have been opened up to the present time. From this we can form a pretty good idea of where we are in the fulfillment of the prophecies of this book. There is, therefore, but one more seal remaining before the whole body of the hundred and forty-four thousand will be sealed with his—Jesus' name—and their Father's name in their foreheads. Then the winds or spiritual forces will be loosed for the purpose of cleansing the earth from those that corrupt it.

#### REVIEW XL.

In this Review we deal with the gathering of this great body of people referred to in Chapter VII., under consideration, and we state that this finishes the first cycle of seven. It may appear that there is a deficiency in this reading from the fact that, up to this time, only the sixth seal has been opened; but it must be remembered that the opening of the seals and what follows, relate entirely to the judgment that is brought upon the world, and that that which is finished in this cycle is the work of the spirit which appeared to John in the first chapter. He is seen among the seven vital principles; and he works there to prepare a people which in their organic form will express that which his image symbolizes. This being accomplished, conditions will soon be established for the opening of the seventh seal, which, in the very nature of things, could not take place until after the gathering of the body; for, as many have said, the seventh degree is not possible for man in the present state of the world. The gathering of this body will not only make it possible, but will make of it a necessity.

#### REVIEW XLI.

This begins the cycle of execution. Up to this time the

effects have been all acting upon the soul and mental consciousness of the people at large, and about the only external effect has been the gathering and preparing of God's people. It is said in the charge to the fourth-degree neophyte that to him is given power over the nations, and that the power of this degree "will break them together as the vessels of a potter." At the period given under this writing the breaking of the nations, the actual phenomenon or outward expression, begins. We would not like to venture dates, yet as we stand as a spectator of the inner causes at work among the nations, it looks to us from our finite mentality as though the time was even now upon us; and it seems to us that within the next year or two there will be one of the most eventful years in the history of the planet. We know that the work of which the angel has been speaking in the former Reviews is begun, and is being done in the world at the present time, and as effect must follow cause, we are in an attitude of one expecting immediate effects. Yet we know that what God does is through the growing life forces of the planet, and that every cause that begins its action upon those forces must have time according to the nature upon which it is acting; and, as we have seen, its action being upon the mental and physical plane of human life, bringing the world up to its present disordered and strained conditions, we feel that these conditions can continue but a short time longer. As we proceed with our thought of the sounding of the trumpets, we may be able to identify the conditions of the present period more perfectly.

## REVIEW XLII.

It becomes impossible to give a date for the opening of these seals for this reason: This body being many members, although one body, therefore while the first seal is being opened to one member of the body, the fourth, fifth, or even the sixth may be opened to other parts of the body; and the effect of that opening of the seal, which is the sounding of the trumpet, will be in proportion to the number and consequent strength of the body from which these vibrations go forth. The reason that the angel identified—as we sincerely believe he did—the Romish Church as a body is that they were the first churchly organization, and possessed the truths of all the churches combined. God deals with principles, and not with persons, therefore

wherever these great truths are known and held by a people, and are misused by them, to them will apply this condemnation and this judgment as much as to that particular body.

We think that it is apparent to every thoughtful mind that some of the effects produced by these trumpeters are now being experienced in the world; and if so, we can not but reasonably expect a continuous increase of the darkness and disasters spoken of in this prophecy. To make these Reviews complete, a clear statement of the manner in which all these things occur would be necessitated. This would take volumes, were it permissible to do so; but it was given in mystic language so that none but the wise should understand, and we believe that no man will be permitted to write out the minutiae of the events before they occur—in fact, it would, in many respects, be an impossibility, because the same influence that causes a line of action with one class of people would with another class produce quite a different one. These potent mind and life forces that go forth in the world will affect every man according to his state and peculiar mental organization; therefore even the angel of God who gave this Revelation could do no more than state its general influence upon the body of humanity. The prophecy herein embodied relates directly to causes next to the physical realm of the inhabitants of the earth, and not as to what men would do under the potency of its influence. The same pillar of cloud that illuminated the path of the Israelite whilst coming out of the Egyptian bondage was a dark menace to the Egyptian. So it will be when these vibrations are sent forth into the world; they will be a blessing to God's people in the ultimate, but a great destruction to the unfit of the earth's inhabitants.

[To be continued.]

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“ Worlds are changing, heaven beholding;  
Thou hast but an hour to fight;  
Now the blazoned cross unfolding,  
On—right onward, for the right!  
On! let all the soul within you  
For the truth's sake go abroad!  
Strike! let every nerve and sinew  
Tell on ages—tell for God!”

## MARK TWAIN ON "SECOND SIGHT."

Several years ago I made a campaign on the platform with Mr. George W. Cable. In Montreal we were honored with a reception. It began at two in the afternoon in a long drawing-room in the Windsor Hotel. Mr. Cable and I stood at one end of this room, and the ladies and gentlemen entered it at the other end, crossed it at that end, then came up the long left-hand side, shook hands with us, said a word or two, and passed on, in the usual way. My sight is of the telescopic sort, and I presently recognized a familiar face among the throng of strangers drifting in at the distant door, and I said to myself, with surprise and high gratification, "That is Mrs. R.; I had forgotten that she was a Canadian." She had been a great friend of mine in Carson City, Nev., in the early days. I had not seen her or heard of her for nearly twenty years; I had not been thinking about her; there was nothing to suggest her to me, nothing to bring her to my mind; in fact, to me she had long ago ceased to exist, and had disappeared from my consciousness. But I knew her instantly; and I saw her so clearly that I was able to note some of the particulars of her dress, and did note them and they remained in my mind. I was impatient for her to come. In the midst of the hand-shakings I snatched glimpses of her, and noted her progress with the slow-moving file across the end of the room, then I saw her start up the side, and this gave me a full front view of her face. I saw her last when she was within twenty-five feet of me. For an hour I kept thinking she must still be in the room somewhere, and would come at last, but I was disappointed.

When I arrived in the lecture-hall that evening some one said: "Come into the waiting-room; there's a friend of yours there who wants to see you. You'll not be introduced—you are to do the recognizing without help if you can."

I said to myself, "It is Mrs. R.; I sha'n't have any trouble."

There were perhaps ten ladies present, all seated. In the

midst of them was Mrs. R., as I had expected. She was dressed exactly as she was when I had seen her in the afternoon. I went forward and shook hands with her, and called her by name, and said :

"I knew you the moment you appeared at the reception this afternoon."

She looked surprised, and said : "But I was not at the reception. I have just arrived from Quebec, and have not been in town an hour."

It was my turn to be surprised now. I said : "I can't help it. I give you my word of honor that it is as I say. I saw you at the reception, and you were dressed precisely as you are now. When they told me a moment ago that I should find a friend in this room, your image rose before me, dress and all, just as I had seen you at the reception."

These are the facts. She was not at the reception at all, nor anywhere near it; but I saw her there nevertheless, and most clearly and unmistakably. To that I could make oath. How is one to explain this? I was not thinking of her at the time, had not thought of her for years; but she had been thinking of me, no doubt. Did her thought flit through leagues of air to me, and bring with it that clear and pleasant vision of herself? I think so. That was and remains my whole experience in the matter of apparitions—I mean apparitions that come when one is, ostensibly, awake. I could have been asleep for a moment; the apparition could have been the creation of a dream. Still, that is nothing to the point; the feature of interest is the happening of the thing just at that time, instead of an earlier or later time, which is argument that its origin lay in thought-transference.—*Mark Twain, in Harper's Magazine.*

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"God is the Goodness of the good,  
The glory of the great;  
God is the beauty of the soul,  
And its entire estate.

\* \* \* \* \*

God is the ocean, limitless,  
That doth all springs supply;  
God is the 'I AM THAT I AM,'  
The self of every 'I.'"

## THE PATH OF POWER.

BY W. P. PYLE.

How men strive for power!—power over matter to change it, and over men to rule them. We read and hear much of the occult path to power, and some are seeking to walk in it. Since power is so ardently desired, perhaps, by careful search, we may find the path which leads to it. Whether physical, mental, or spiritual power is desired, it seems that in many respects the search must be identical; for it is evident that there is here a law of correspondence to be considered. A part of this law relates to development through effort.

Power is the capacity of the will to control the force or forces active in its sphere, whether that sphere be the physical, mental, or spiritual; and since the will is but the effort of the mind, and can act only upon that within itself, we may say that power is in the capacity of the mind to control itself. Hence *self-control is the foundation of power*. Evidently, then, the capacity of the will is the question to be considered by one who seeks power in any direction. Every one knows that continued muscular action under proper conditions will develop physical strength, because by prolonged effort the will has been developed. Thus we must conclude that by the effort of the mind, which effort is the will, the physical, obedient to its promptings, essays to do, and that this develops the capacity to obey.

Mind is universal: it is not developed, although by effort it gains the capacity to will, and thus draws to itself from the universal mind, as a muscle, in a certain sense, develops at the expense of the whole body. There is a mind which differs from the animal mind. The philosopher, the poet, manifest that which distinguishes man from the brute, which is the soul. The animal life (mind) of the man, in distinction from the brute, is controlled by the human mind or soul. This mind or soul is the active, thinking, knowing, aspiring principle within him; that which leaves his body, or at least his brain, when he

sleeps soundly; for the brain is that part of the organism through which it rules the animal life and through that, the body. If, then, the human life (soul or mind) rules the animal life, and we have seen that the power of the animal mind is in its will, then the fact that the human controls this animal evidences its greater capacity of effort, will, or power.

We thus see, that, in tracing the path of power, we find that it leads from the animal to the human mind. Here, then, we may look for power. But, as even in the animal, power manifested is proportioned by the self-control of the mind, so in the human life; and in this human or soul mind we may safely look for vastly superior powers, which are also evidently gained and increased by the development of the will through effort. Thus we see that the path of power is no easy one, and that he who would walk in it must be strong. However, there are few living so fully in the consciousness of the soul as to be able to use its faculties,—to see, hear, and speak to souls, and to be conscious of the things of the soul world.

We see here the difficulty of the transition from the animal consciousness to the human or soul consciousness. To pass from one to the other is like being born into a new world. This is indeed what it is, as said the great Teacher, "Ye must be born again;" and it was this truth that he came to teach. He also described this transference of the consciousness as being set free,—free from the body and from those things to which the body is subject; namely, *disease, pain, and death*. Hear Paul's earnest query, "Who shall deliver me from this body of death?" that is, Who can set me free from this dying body? for he well knew that unless he, his consciousness, could escape therefrom, he would die with it. The birth into this new and higher consciousness is called being born of God (power), also being born of the Spirit. We thus find the words, Spirit, God, and power are interchangeable; and we find that the path of power is leading us up from the animal to the soul, and from the soul to the Spirit.

But before we proceed further there is an important question to be answered, which is how this transference of consciousness, this being born of power or Spirit, is accomplished. Apparent-

ly it is simply a question of time, provided there is continued effort of the mind. We have seen that the animal life is mind, consciousness; and that the soul life is the same, but superior, and by some method obtained through that still superior life called Spirit, power, God, etc. If we desire to see an object clearly, we still the body that the effort of the eye may be unimpeded. If we would see mentally, we still the external senses so that the mind is not distracted; and experience proves, that, if we would see clairvoyantly,—with the eyes of the soul,—we must still even the animal mind, as well; then the eyes of the soul open, and we see the things of the soul world, provided the soul, by having enough life, is sufficiently conscious to see; for as a man, through lack of vitality, may be too weak to open his eyes, so it may be with the soul.

If the development of this soul-life comes through effort, why is it that all the great minds of the world are not clairvoyant, clairaudient, etc.? and why do they not in other ways exhibit the powers of soul-consciousness? Let us return to the thought of exhausted vitality. A man may be so weakened by loss of blood, or from other causes of exhaustion, as to be deprived of sight. In following this analogy, we find a clue to the mystery.

But what is the blood of the soul? what contains its life? We inquire of those who should be strong, but we find them devoid of energy: they have lost the snap and vim that makes life desirable. Where will we find the vigor of unimpaired life? Glance through the advertising columns of the daily paper. Here and there your eye lights upon the words, "Lost manhood," "Lost manhood;" then follows the announcement of a medicine that will tone up and strengthen the sexual system. We need not to ask what this means. We all know that sexual excesses cause such a loss of the seminal fluid, that manhood goes; for in this is the richness of the life of the blood, an essence, so full of life, that life can be communicated by it.

But why do we make this digression? Because we know from experience, that, when a man stops the waste of the life essence, in a short time, if he stills the physical body and mind, the eyes of his soul will open; for the crude life, so to speak, is in the reins. No longer cast this forth as unclean: it is the



blood, the life, of the soul, that child of the Spirit, the child (son) of God. The new birth is being accomplished; experience is proving this true. Will you hear it? We would cry aloud, *hear ye!* HEAR YE!! the life of your soul has been passing out through the sex! hear, and your soul shall live. But, objects one, we believe that we will be saved by the blood shed upon Calvary, 1800 years ago. Prove to us from the Bible that this new teaching is true. Here it is: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest." I. John III. 9, 10. Here we see that the animal nature must be overcome if one would walk in the path of power; for in the animal is found no higher power than that of the animal.

To those who, by continual effort, overcome the animal nature, and keep within themselves the blood of the soul, that child of the Highest, to them great and glorious promises are made. Hear what the Spirit saith unto the Christian (?) Churches: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. II. 7. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star." Rev. II. 26-28. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. III. 21. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. XXI. 7. But what more shall we say? We could not enumerate, and it would be impossible for us to comprehend that which is to be attained by those who walk continually in this path of power.

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It is better to follow truth into the most arid desert or into the most waterless plain than to follow falsehood into a palace of luxury.—*Dr. Lyman Abbot.*

## IS IT WELL WITH MY SOUL?

BY T. A. WILLISTON.

"And Lord, haste the day when the faith shall be sight,  
The clouds be rolled back as a scroll,  
The trump shall resound, and the Lord shall descend,  
'Even so'—it is well with my soul."

Is it well with my soul, is a question that all readers of *THE ESOTERIC* should ask themselves. The development of the soul until it is in perfect harmony with the divine purpose of the Creator underlies the whole structure of human existence. It is the pivotal point round which all attainment centers; it is the summing up of all earthly hopes, the culminating of all material struggles and desires. It profiteth a man nothing from a spiritual standpoint if he should gain the whole world and neglect the salvation of his soul.

We believe that those who are to reach the high spiritual goal of human attainment in this age have perfect souls, or nearly so. We believe that they have experienced all the vicissitudes of earth, and are now in a condition of ripeness that fits them to express the divine attributes of their spiritual ego. Education, environment, parental influences, etc., have so distorted and benumbed their mental faculties and physical bodies that they live wholly from the reasoning mind, instead of from the interior or spiritual; and as the reasoning mind is governed by the animal soul, their thoughts, instincts, and desires are largely governed by the animal propensities. It is this state of soul-bondage, existing among our people, that prompted us to ask the question which heads this article; and we again ask you individually as well as collectively to consider the condition of your soul.

The physical body and reasoning mind is the arena in which the Esoteric student is to do battle. We have nothing to do with the spiritual ego: it is from God, like God, therefore perfect in all its parts. This is not true of the physical body

and reasoning mind. The body is the reflection of the experiences of the spiritual ego in its upward progress through matter toward spirit and individuality: the reasoning mind is controlled by the animal soul, and it, in turn, governs the physical body. The distorted and perverted conditions of the world in this age cause the reasoning mind to build a distorted and perverted physical organism. It builds of many elements, which represent many principles; and, as many of these principles are antagonistic, one with the other, they cause confusion. This confusion or inharmony in the body prevents the spirit from expressing its true nature; and it is this chaos in the material form that prevents the individual from understanding the guiding hand of God. The still small voice of the Father will ever remain unheard unless perfect peace and quiet be established in the body. God speaks ever within the silence of the soul: be still, therefore, if you would know God.

To free the body and mind from all inharmonious conditions is the Herculean task that the Esoteric student has undertaken; and this task must be accomplished before he is in a condition to receive spiritual power and understanding. At present we are in a state of transition. Carnal pleasures and physical joy control every action of our life. They deaden our comprehension of spirit, dwarf our mental powers, and bind the soul in bands of steel, which only the most courageous and determined will ever break. To-day we are a race of slaves: in time, if we are wise and faithful to the promptings of the Spirit, we can be a nation of gods. What are the fleeting pleasures of this dark period through which we are now passing, compared to the unmeasurable years of the eternity of spiritual freedom and progress that at present is veiled from our sight by the distorted condition of our own mentality?

These are serious thoughts that cannot be ignored, especially by those who have accepted the guidance of God and entered the narrow way. Those who have entered this straight and narrow path can never turn again to the world. If they try to do so, the forces that they have conquered will rush in upon them with almost overwhelming power, and compel them to either return or be destroyed. The longer one lingers the

greater will be the suffering; therefore be wise, ignore the delusions of the sense world, push bravely forward, and you will find that the goal is not as far distant as you imagined.

No one need be in doubt as to the way. The methods which have been taught through THE ESOTERIC are plain and simple; and rightly applied they will bring the results promised. If you have not obtained these results, if you are still unconscious of the promptings of the Spirit, there is something wrong with you. See to it that the reasoning mind works in perfect accord with the intuitive promptings of your higher self. Bear this thought in mind: the reasoning mind of man frequently gains such dominion over him that it compels even the soul to believe untruths. If this be true in your case, your trials and struggles will be all the harder. The way to obviate this is to put complete trust in God, and continually pray for the guidance of his Holy Spirit.

If it is well with our soul, it will gain dominion over the reasoning mind and the physical body. When that dominion is established, we will be free from disease, sorrow, pain, and death; we will have the assurance ever with us that we are doing the things the Father would have us do; we will know for a certainty that we please God; and this assurance is the proof that we please him. The consciousness of pleasing God settles over the soul like a heavenly benediction, bringing with it peace, harmony, and rest. If we suffer and find ourselves compelled to struggle, we may know that it is not well with the soul; for struggle is caused by inharmony, and were it well with the soul, inharmony could not exist, but would give place to that peace which passeth all understanding.

If we would place our soul in harmony with the avowed purpose of God in man's creation, we must do two things: dedicate our lives to him, and live the regenerate life,—conserve all the life forces that are being created in the body. The life that is thus conserved, with all the powers that it brings to the individual, must be consecrated to God and to humanity without one reserve. This consecration must be from within; God accepts no dedication that comes only from the lips. We must trust and confide in him, even as a little child

trusts its earthly parent. If we ever hold our mind in this attitude of complete trust in God, we will draw to us those elements of Spirit that will illuminate our understanding and make us vividly conscious that our dedication has been accepted; and as the consciousness of that acceptance comes to the soul, we will exclaim, as did the Psalmist, "He has delivered my soul in peace from the battle that was against me." Ps. LV. 18.

All the struggles and heartaches that fill the world to-day are caused by broken laws. If we live in harmony with nature and her laws, all the forces will conspire and work together for our advancement; every desire of the soul will be gratified. If we are living contrary to those laws, the penalty, though not always swift, is sure to overtake us, and cause us untold misery and sorrow. The practical thinker who is able to look beyond the material limits of an earthly day into the eternity of a spiritual existence should earnestly consider these things, and endeavor to find out the purpose of God concerning him as an individual, in order that he may know his will, and knowing it, do it.

The will of God concerning man can be understood only by those who live in conformity with his laws, holding the mind continually in an attitude of desire, which is devotion or prayer. Remember that God is the mind of the universe, a boundless sea of spirit that fills and interfills all space. He contains within himself all that there is in the universe. Love and harmony are two of his chief attributes; and he is able and at all times stands ready to give to us, his children, every desire that arises in our soul; providing, however, that we live and work in harmony with the purpose he had in view when, through his two-fold nature, he created us his sons and daughters. God, being the personification of order, works through and by laws that are fixed and unchangeable; therefore if we would be like him, we must establish order and harmony within our souls.

Petty evils, such as jealousy, anger, hatred, malice, or revenge become a gigantic enemy to every individual who indulges in them. They fill the body with inharmony, and put the whole system into chaos and confusion; produce diseases of every kind and description, and make us unhappy and

miserable; defile the body, and make it a charnel house filled with devils and elementals, when it should be pure and clean, a fitting temple into which the Spirit of God can enter and manifest his omniscient power. Language cannot convey an idea of the power that a spiritual man would possess, were his physical body in a proper condition to permit free access of the Spirit. If we can accomplish this, we will receive God's blessing, which is the crowning ultimate of all our earthly struggles.

Thought builded the body, and gave it its present qualities. Pure material thought—animal thought—builds a strong, vigorous, animal body, filled with vivacious life, strength, and animal power. Spiritual thought refines and purifies the animal structure, balances the mind, and changes the animal man until he reaches the statue of godlikeness. Thoughts are realities composed of the life elements that are created in the body by the action of mind. Life and love are synonymous with God. This life represents principles, and, when drawn into the body, is first taken hold upon by the imaginative power of the mind, which gives it form; and, as the body wears out, the waste is supplied by these forms that have been created by the mind from the life elements, which, becoming incorporated into the flesh, endow it with certain principles. If the mind is diseased, or rather, unbalanced from any cause whatever, these principles are perverted or distorted as they are incorporated into the physical, and it is this perversion and distortion that produce a diseased body. To place the mind in order should, therefore, be the first thought of every student; for remember that a diseased body is the result of an unbalanced or diseased mind, which is a certain indication that it is not well with your soul; and as long as your soul is out of harmony with God, you are a long way from being his immortal son.

Life, the great vivifier of the human organism, should be drawn into the body pure as it leaves the fountain from which it emanates. One thought of lust harbored by the mind defiles that life; and the defiling of the life by thought corrupts the organism into which it is builded. What, therefore, must be the condition of those whose one thought and aim in life is centered wholly upon the gratification of the animal prompt-

ings of the lower nature? Where, except among Esoteric students, shall we find one whom lust, that great deceiver of mankind, does not defile. He has debauched the fairest and brightest minds of earth by his insidious and lying promptings. Even the ministers of God have succumbed to his hellish machinations, and have become blind babblers of distorted truth, instead of being expressors of those grand and ennobling principles that would have so elevated the world. Alas! to-day there are but few in all the earth who have not been strangled by lust's mighty power. He promises life, but brings instead, death and desolation upon the human race. This is the greatest enemy that our people have to battle against; the nations reek with crime caused by his insidious promptings. When he entered the world, he found it virgin and free from sin: earth's children lived in harmony with God, and walked and talked with him in the cool of the day. How different it is now that his reign draws to a close. The earth is filled with sin and sorrow; darkness and despair have settled over the soul's of men. He is the first cause of all the evils, both individual and national, that to-day fill our land, and will in the near future bring destruction to us as a people. We see little hope for the race; but we do see a glorious future for those individuals who accept God as their guide and strength, and, through the power of their will, conquer the monster, lust.

Accept the guidance of God, dear friends; you can trust him, for he knows your every thought, every desire, every want. Ask of him earnestly, and he will give you those things best fitted to advance you spiritually. The so-called evils that he permits to exist are for our ultimate good. The sorrow and pain that we now suffer are but the birth pains that are ushering us into a new and holier state of existence,—a state of surpassing grandeur, power, and peace; a condition of rest, where every thought will be gratified, every desire fulfilled before it is even expressed—ah! before it is even formed in the mind. No one living can imagine the love God has for his children. It is only when in the exalted state of true soul devotion that we can faintly approximate the heavenly joy that the divine love and presence brings to man. Be still, be patient, yet a little

while, and the day of rejoicing will come, is even now upon us. The night of darkness through which we have passed is well nigh spent; the kingdom of heaven has even now come.

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## BRIEFS.

## NUMBER TWO.

Eternal beauty lies folded up in all men's lofty dreams;

Yet we take the pure ideals of our lives and lock them fast away,

And never dream that things so beautiful were made for every day;

But never yet was true ideal at all too fair to make our real.

Dear brothers and sisters, let us never strike sail to fear. Come into the haven of rest with all your ideal colors flying, or continue to sail God's high seas with a watchfulness and courage that outrides every storm, that knows no fear. Always sail on high seas, or sink in deep waters. The pictures that fill our minds in reading the actions of the few really great men and women of the world teach us how trifling and mean our lives are in comparison; that by our noble living we should bedeck them with more than regal splendor, should so act that both man and nature be interested in the lengthening of our days. All of us have known young men and women who fascinated us, but whose performance in actual life was not satisfactory,—in the end they disappointed every one. When we saw their air and mien, when we heard them speak of great things, we admired their superiority. They threw contempt on the conventionalities that surrounded them. Theirs were the tones of youthful giants who were sent to work reforms and revolutions. But they married into some set, or entered some profession, and the forming hero or heroine shrunk to the common size man or woman. Yet the magic they at first used was white magic, was the *ideal tendencies* which always makes the conventional ridiculous; but society had its revenge upon them the moment they looked back, and courage deserted them. They found no companions and no example, and their hearts failed them. Yet the lesson they gave out in their higher aspirations is the true one; and a more unselfish valor shall one day successfully lead their forlorn hope. Let us take no heed as to what others think: it is just as easy to be a leader as a wheel horse; then one can see everything ahead.—*Rome.*



## AN EXPERIENCE.

BY E. J. HOWES.

July 9, 1895. Rose from a deep afternoon sleep and sauntered forth. Upon the aimless movement and glamour of melancholy came the impression to sit down and await the Idea. After some resistance I gave way and sat down. Then for the first time I saw the crystal glisten of the clouds ; and faces lofty as those of mountains lay against faint regions of blue, which seemed to smile the forever of souls. Then for the first I saw the path of flowers waving toward me on the air, all delicate as a stream of spirits in a childhood dream. I had received my open gift that ever cometh after melancholy won from deep sleep ; and there ran off the first line of a poem like a flash off the heave of a summer ocean.

Ye gods that are the crystal faces of yon clouds ;  
Ye angels of the faint and farther blue ;  
Thou fair beseeching sweetness of the path of flowers ;  
How do we recognize your being true ?  
Grand and deep minor chords of glorious summer hours !

With winds aroam in sudden darks of day,  
Ye, nearest of deep tones of festival  
(That passes on regardless of our birth or death) ;  
Ye, nearest to our beings primal thrill  
Of certainty of angels, gods and souls—immortal beauties breath ;

How do we recognize your being true but in  
Self-recognition's lair ; too deep in us to be  
Self realized ? But thus it foundeth to us fair Romance ;  
The seeming country that we seem to see ;  
The flowery witchery wooded, sky arched trance.

Furtive Reality that glowed ! thy glowing fades  
To the cold forms of vapors, hues, and cunning petaled things.  
Where now are gods at faces of yon cloud,  
And angels of the farther blue, and wings  
Of spirits that the path of flowers crowd ?  
Gone ; and the sudden darks of summer day fall through

The chill of being with a blight of death.  
 And all the festival we feigned apart  
 From us as deathless beauty's breath  
 We relegate to phantoms of the heart.

But this shall be its own rebuke; for we  
 Have all at stake, *in that the heart be true.*  
 In that the hover of Romance and glamour of the soul  
 And flash of being from the fainter blue  
 Are witnesses of substance sound and whole.

So that all minds may music all themes and create,  
 And that all joy of souls may joy on passionate,  
 And that all labor see its brow of gold  
 Dream on the stairways of increasing fate  
 Of life in endless Romance far unrolled.

### HER SECRET.

Tell me your secret, Dear?  
 Why is it that you are so sweet—  
 Sweeter than any one I meet?  
 What makes your brow so young and fair?  
 How came those sunbeams in your hair?  
 What makes your eyes so soft and mild?  
 And you laugh like a little child.

\* \* \* \* \*  
 You need not answer, Dear!  
 My soul seems lifted out of me,  
 And your past lives I plainly see!  
 I see you struggling all alone,  
 With none to heed your piteous moan.

\* \* \* \* \*  
 How bravely each pain you endure:  
 How you withstand temptation's lure!

\* \* \* \* \*  
 I see you standing hungry, cold,  
 Without one friend, and *oh, so old!*

I know your secret, Dear!  
 By all the victories you have won,  
 By all the noble deeds you've done,  
 You've earned the beauty of your face,  
 Your peaceful smile, your queenly grace;  
 And your dear eyes, so soft and blue,  
 Are echoes of your heart so true.

You've earned your sweetness, Dear!  
 God is as good as he is wise,  
 And unto us no thing denies;  
 And as an upward step we take,  
 Some joy in future life we make.

## THE LORD'S VINEYARD.

BY H. E. BUTLER.

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalms LXXVI. 10.

One of the parables of Jesus (Matt. XXI.) is that of a householder, who planted a vineyard and put a hedge round about it, and let it out to husbandmen to care for it. (Read verses 33-43.) It will be seen here that the parable was in reproof of the children of Israel, who were compared to the husbandmen in whose care the vineyard had been placed; and Jesus adds in verse 43: "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Here is implied that they had the incipient or germinal conditions of the kingdom of God; for surely only that which they possessed could be taken from them. We have had occasion of late to say much about the covenant people and their covenant relations to God. The people to whom Jesus then spoke were the only ones then in the world who bore such relations, and therefore the only ones who had the germinal conditions of God's kingdom.

Jesus did not attempt to explain what he meant by this hedge which had been put around his people, but we are left to the meaning of the term for its understanding. The hedge was a fence which protected, and kept out the animals that would injure or destroy the vineyard. It is said that a hedge was put around Job so that the Devil could not touch him; and, no doubt, this is the thought that the Lord intended to express concerning the house of Israel. We remember in reading the account of the exodus,—in fact, that of all God's dealings with Israel,—how he was ever about them as a protecting wall against every evil.

God said to the serpent (Genesis III. 15), "I will put enmity between thee and the woman, and between thy seed and her seed:" Paul, speaking of this enmity, said, "The carnal mind

is enmity against God : for it is not subject to the law of God, neither indeed can be." So we see, that, from the beginning of the account of creation to the present time, the carnal-minded have had an enmity, an antipathy, to all those who express in their life the law of God. This has formed a hedge between God's people and those of the world ; between such there can be no agreement. With those with whom God's law is that of their nature, there is no hatred or disposition to injure, but rather to do good. On the other hand, among those who are wholly carnal-minded, there is a continual desire connected with their hatred to overrun and destroy such a people from the face of the earth.

Here, again, is where God's protecting care has been an absolute necessity through all the ages : for the spiritually minded have been always greatly in the minority : therefore a special providence is necessary to their existence. In this the truth of the text is manifest : " Surely the wrath of man shall praise thee : the remainder of wrath shalt thou restrain ; " or, in other words, God does not allow that wrath to go any further than is necessary to keep a marked distinction between his people and the carnally-minded. Because of this Jesus said : " Woe unto you, when all men shall speak well of you ! for so did their fathers to the false prophets." For the chasm between the people of the carnal mind and those of the spiritual cannot be bridged, nor the enmity of the serpent turned away without the spiritually-minded ceasing to be so : or, in other words, without God's children descending to the level of those of the world.

Here again comes the force of the words of Jesus : " If ye were of the world, the world would love his own ; but because ye are not of the world, therefore the world hateth you." No more absolute sign can be had to indicate the fact that the church has forsaken God and true spirituality than its present popularity. High and low, rich and poor, kings and princes,—all feel honored by holding a membership in the so-called Christian Church. Kings go bowing to the Roman Pontiff, seeking his favor that their temporal power may be strengthened. If their professed master, the Lord Jesus, the Christ, was here to-day, he would change the phraseology of the words above

quoted and would say to the church: "Ye are of the world; therefore the world loves you."

Where, then, is to be found this covenant people? Does it not seem that the time is now as in the days of Elijah, who said: "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets; and I, even I only, am left: and they seek my life to take it away." But the Lord answered him and said, "Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal;" and we are told by the Revelation made to St. John that now there are to be found a hundred and forty and four thousand.

After we had spent many years in self-subjugation and in that holy covenant relation with God, we felt that we were prepared to begin the work—to which we were called—of gathering and preparing this great company. We first went to those who seemed to be a covenant people, known as the "Holiness People;" but they turned a deaf ear to every approach of the knowledge of truth. We visited the varied churches with the same result. Then we turned our attention to the spiritualists; and there we were shown that they also had set their stakes and could be led no further. In the sadness of our soul we prayed God to know where his people were to whom we were sent, and we were shown them in obscurity. While the masses were rushing around following their carnal desires in the natural sun-light of the world. God's people were hid away in the obscurity of the darkness of this world; and, since that time, we have been shown that a great majority of them are in the churches, but not of them. We sincerely believe that every organization now in existence holds members of that holy body that is to be gathered; and we have already found that many of them are outside of all organized bodies. The wall of protection that is now about them is made of their silence and obscurity.

When we began our work of teaching through THE ESOTERIC, it rapidly assumed popularity, and the subscription list increased with amazing rapidity. We well knew that many were uniting themselves with the movement simply because it was new and becoming popular; and we began to

inquire within ourselves, Where is the hedge that the Lord will put about his people and his work? for we saw then that, if the gathering should begin in the atmosphere of popularity which surrounded the work, it would be impossible to bring a people together with the singleness of purpose absolutely necessary for laying the foundation of God's kingdom upon earth.

But we had not long to wait; for as soon as we made the movement towards preparing the place and gathering the people, the enmity that God has placed between the seed of the serpent and the seed of the woman was immediately manifest through the instrumentality of the late Madam Blavatsky and her followers. She sent a letter to her Boston society saying that the Esoteric movement must be crushed; and when her devout followers failed in their many efforts to enlist the public journals of Boston, where we were then located, they succeeded in getting a letter from their leader published in the *New York World*. That opened the way for other journals to copy, and afterwards for the publication of original articles in all the papers throughout the world, representing me personally as the vilest of the vile.

Thus was accomplished the required building of the hedge around the movement, so that none but those who follow the guidance of the Spirit of God, and love truth for truth's sake, would receive the teachings and gather to the place that God has appointed for his people. The old principle that was so prominent in evangelizing the world must still have its efficacy; namely, that men must feel the need of a Savior before they can be saved. Of course, the orthodox thought is that one must feel the need of the saving favor of the spiritual man Jesus; but now that the time has come that the true light and the fullness of the light is upon the world, and a knowledge of the truth being the only savior, all must love the truth and feel the need of it. When they do this, it will not matter to them by whom or through whom it has come. The only question for them will be, Is it the truth that I need?

Therefore all whose eye is single to the one purpose, namely, to know the truth that the truth may make them free from the law of sin and death, will receive it and live it, and thereby will become conscious of the mind and the Spirit of God to

whom their lives will be dedicated. All such follow the guidance of the Spirit of God and are therefore the sons of God: they have "ceased from man, whose breath is in his nostrils." Such and only such, would the Lord have gathered together to the place that he has appointed.

Here, again, the truth of the above text was bought prominently to view; for, in all the slanderous reports that were made to circulate throughout the land, not one word was said against the truths of the Esoteric movement; but all was directed against the messenger that had brought them. Thereby the messenger and the movement were protected from all those who seek a man to follow and to be their guide. The wrath of these men and women was made to praise God by effecting the conditions which were absolutely essential to the purity of the mind's of the people who became members of such a movement. Therefore we thank God, and take courage that he has caused such a hedge to be built round about us to protect us from the carnal-minded.

There are hundreds, if not thousands, throughout the world at the present time, who are trying to live the Esoteric teachings, and yet claim no affiliation with this movement, because of the hedge that has been set about us. Many societies with varied objects have been organized to follow out the methods taught by us, in so far as they will contribute to the attainment of their objects; and among all these varied branches of Esoteric students, every one who seeks God with his whole heart will in due time be led to gather to the place where the objects in the mind of the Creator when he formed man are to be fully ultimated.

Thus the movement will be protected from all mere magic hunters or those who are seeking it for personal interest. Now that the hedge is builded and the people are beginning to gather, conditions will be made in which the people can live up to those great principles embodied in the Lord's Sermon on the Mount (Matt. v, vi. and vii); for in the covenant relations that they bear towards God, he has promised to be their strength, supporter, and protector in all things, like he was to Israel in bringing them out of the land of Egypt. Therefore

the most important of all mental conditions to this people is absolute confidence in God. It matters not what may come to them through the wrath of man or the adverse forces from the invisible world or trials, one of another; they can rest assured that no trial will come upon them but those which are necessary for their growth and development, and that none will come greater than is absolutely necessary in that direction; for God is not a God of his people only, but of all the earth. All mental and physical powers of whatever name or nature are derived from the one eternal fountain; and it is the mind of God that acts in the lower animal world as well as in the highest angel.

It is with them as the Psalmist said of the seas, "Thou hast set a bound that they may not pass over." And the bounds of all power—physical, mental and spiritual—is God's ultimate object in the creation of a world, and therefore his will, and nothing can pass over it. This people, who have thus dedicated their life to God, have placed in him all their possessions, desires, hopes, aspirations, and their own life—present, and that which is to come—to be used according to his will and pleasure; therefore they are in a condition of mind similar to one who, through reverses and disappointment in every direction in which he has turned, has come to a point of desperation. They cannot fear, because they care not whether it be the will of the Father that they stay in the body or leave it. For the same reason they can "be anxious for nothing." The Lord has promised to support them and provide for all their needs; and they take whatever comes as a matter of the will of God concerning them.

Thus they find that, as soon as every thing is wholly relinquished to the movings of the Spirit and mind of God, they become a medium through which the Spirit of God expresses itself; and by living the life and following the methods that have been laid down for them, they gradually grow into the consciousness of being the incarnation of the Spirit, and, consequently, of the mind and will of the Father. As that mind and will govern not only all that there is in and of this world, but all systems of worlds and the whole spirit realm, there re-



sides within them, deep down in the soul, a silent consciousness that all power in heaven and earth is invested in them; that they are the sons of God and are heirs of all things; therefore whatever the need that presents itself, the supply is at their command.

Thus willingly relinquishing all the toys of earthly possession and the follies of a sensuous life, they have gained those transcendent riches, which meet every want and satisfy every craving; and the peace of God, which passeth all understanding, abides in them with the fullness and stillness of the depths of the great ocean. No storm that sways the surface world can disturb that calm. The everlasting God, the holy angels, and the souls of just men made perfect are their continual companions; for in them the kingdoms of this world have become the kingdoms of our Lord and of his Christ.

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## THE THOUGHTS THAT SPRING FROM THE HEART.

BY THOMAS W. MORDEN.

As relates to its satisfying and refreshing qualities, thought in its expression may be compared to the various ways in which nature disposes of her waters. First and best is the spring, welling up in its freshness, coolness, and purity from the heart of mother-earth. It need not be large,—but Oh, how we enjoy it! There are those with whom thought issues forth as the waters of the spring. With others, again, it resembles the shallow, babbling brook,—here it splashes over the rocks and is warmed by the sun, and there it creeps through the rotting leaves, gathering their taint as it goes. We drink, but think of its source, the spring. Travelling onward we come to the river, rushing and booming along; its volume greater, its freshness less. We drink, but there is so much of it, and we can only take such a little: we are not satisfied, and we would much prefer the spring. Next, we come to the lake. We see it before we reach it. It spreads over so much ground; and our mind forms an image of what we may expect. The lake has in it stagnation, is polluted with surface drainage, and is more or less insipid, and Oh, how we wish for the spring! Lastly, we come to the sea; but it is salt, and we drink it not, and Oh, how we *long* for the spring! Such is the sea of thought in the outside world to-day, wholly useless to us in our thirst. Then, dear ones, let us in expressing our thought remember the spring. Let it flow from the earnest trusting heart; and though its volume be small, it will refresh far more than the babbling brook, the noisy river, the spreading lake, or the salt, salt sea.

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

BY A. R. BOYD.

*We give the following epitome for the benefit of students of Solar Biology.*

JUNE 29, 1857.

⊕ in ♄ 4 heads. 3 interior. 1 serving. ♄ in ♌. Agreeable  
 ♄ " ♌ manners, suave of speech, and possessing tact. No planets at  
 ♄ " ♌ home. No planets in life sign. No planets in ♍. One planet  
 ♄ " ♍ (♀) in ♌. Two planets (♄ and ♀) in ♌. ♂ in ♌ gives  
 ♄ " ♌ the law nature. Liable to extremes in feeling and action. ♄  
 ♂ " ♌ in ♌ gives a high ideal of domestic life, and strengthens the  
 ♀ " ♌ body. ♀ in ♌ elevates ideals of beauty and harmony, and  
 ♀ " ♌ refines the expression of the love nature. ♀ in ♌ gives  
 strength and vitality to the reproductive system.

Hon. D. P. Markey, Supreme Commander of the Supreme Tent of the Order of the Knights of the Maccabees, was born June 29, 1857. On this date the earth, in its annual journey around the center of our solar system,—the sun,—was passing through that one-twelfth division of the solar ether belonging to the zodiacal sign Cancer,—which it enters on June 21st, continuing therein until July 22nd, of every year. Each sign of the zodiac has its correspondence in the functions of the human body; and in the Cancer nature we find externalized those maternal characteristics symbolized by the mother's breast, in all its sensations and uses. His thought and care for those he loves is permeated by the mother quality, in which is found the balm of sympathy and shelter suited to the needs of the hour. Love of home and family colors, and, in fact, furnishes the governing motive of all his acts. He is ambitious of the world's honors; desires, wealth, position, power, but the respect and affection of his family and of his friends, and the kindly offices prompted by loving hearts are much dearer to him than these. He is peculiarly sensitive to the mental and physical conditions of others, and for this reason may at times act in an eccentric manner, for which he will be disinclined to give a reason. Should not associate with persons repulsive to him. Although sensitive and retiring in disposition, he is persistent in the execution of his plans and the accomplishment

of his purposes. It is irksome to him to work under the dictation of another. His comprehensive mind and instinctive recognition of his own ability place him at the head of his department of service.

Born in the same sign as Nathan S. Boynton, a delineation of whose character was given in the November number of *THE ESOTERIC*, the dominant quality of the nature is the same in each, and intimate associates may perceive that they possess certain characteristics in common; that the governing principle of the life is the same, but the position of the moon and planets being diverse, gives a different coloring to their innate qualities and to their expression, and qualifies their minds to deal with the problems of life from diverse standpoints; yet in matters relating to the protection of home interests, we would expect to find a unity of views. This unity we find expressed in the fact of both gentlemen occupying positions of important trust in the society to which a mutual sympathy with its object led them to ally themselves, that object being the maintenance of conditions of comfort for its beneficiaries.

The position of the moon indicates the mental plane of action. In this nativity, it is in Libra. Libra is the psychic collector of facts pertaining to knowledges; hence the moon in this sign causes the mind to delight in study and research, and to excel in the collection of, and putting in order for use facts concerning the subject of interest to the student. The leading characteristics of the Libra mind are perception and foresight. These combined with the Cancer sensitiveness give "fine intuitions and keen perceptions in all matters relating to domestic and often to social life, providing the sex nature is not permitted to lead into dissipated habits of life: for in this polarity all the forces of mind and body are directed towards the reins or fountains of the sexual nature; therefore they must be controlled by a strong and well-disciplined will, in order to call them up to the uses of the brain; and when they are, it gives a fine, well-balanced and intuitive mind."

Uranus in Scorpio qualitates the life forces of the body with its own nature, which is metaphysical in character, and tending to elevate from lower to higher conditions of consciousness. This is a favorable position for this planet.

Saturn in Capricorn increases the mechanical, inventive, and executive abilities of Cancer, qualifying them with neatness,

elegance and order. In this sign it controls the business department of the life, conforming it to the nature of Saturn—which is religious, and scientific—as far as possible. It refines the aspirations giving an aversion to anything gross or sensual. This position of Saturn gives adaptation for religious and scientific professions.

Jupiter in Libra, being in the same sign as the moon, refines the mental qualities and gives a taste for art. It increases order, harmony, and executive ability, and creates a high ideal of the domestic life.

Mars, "the god of war," in Sagittarius, the warrior sign, makes this emphatically a "law nature," and gives strength to contend for what he conceives to be right, and to maintain the established order in all that pertains to home and family. It makes a very exacting, sometimes hard, nature, and one disposed to stand up for individual rights, and to be too impatient and exacting with children. It gives liability to great extremes in action and feeling. This position of Mars militates somewhat against the inventive tendencies, as it inclines to be governed by rule and law in mechanical matters in which the abilities are toward the manufacture of domestic goods.

Venus in Leo: Venus is the embodiment of love, and Leo represents the heart, through which passes all the fountains of life. The pure love qualities of Venus meeting and qualifying the life in this function imparts great warmth and beauty of quality to the entire nature, and intensifies and elevates the love attributes.

Mercury in Scorpio is a most favorable position for this planet, as here it has direct action upon the creative forces in the organism, renewing them with great rapidity, and sending reinforcement of vital power to every department as it has need; thereby maintaining the health and vivacity of the body.

Four positions in the heads of trinities endows the mind with self-reliant qualities. He is not dependent upon others for his ideas, either in the domestic, business, or psychic realms. Three positions in interior signs enables him to bring his ideas into form for use. Having only one position in the serving, would leave him dependent upon others to a considerable extent for the execution of his plans were it not that the innate or earth sign is an executive one. He can, when occasion requires, gather, formulate and execute, but when convenient

prefers to rely upon others for some assistance in the detail work.

He possesses agreeable manners and considerable tact, is suave of speech and commands an easy flow of words. His refined, intuitive, and idealistic nature enables him to call out the best qualities in those he addresses, and his lofty ideas and warm hearted devotion to the cause he espouses arouse the interest, if not enthusiasm of his listeners. It is but natural that such a nature should become deeply interested in a project having for its object the amelioration of the sufferings of humanity, the protection of the widow and orphan, and that he should take pleasure and pride in its growth and stability. His executive ability and thorough going nature and his ability to lead fit him admirably for his official position in the organization.

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### GOD'S IMAGE.

Not lost, but covered with dust and decay,  
It needs but our effort to clear it away ;  
Not lost, but so marred and darkened by sin,  
It needs all the Christ to redeem it again.

“Strong in the Lord and the strength of His might”  
Will fell the foul foe, put darkness to flight,  
For the world's unbelief, and the powers of the air ;  
Must yield to God's angels, whose truth they declare.

Come, O fair Truth, thy light all transforming,  
Make darkness more bright than the glories of morning ;  
Though all dishonored and lost in despair,  
We know that God liveth, His Image is there.

Come where pale sorrow and ignorance weep ;  
Come where the murderer tries vainly to sleep ;  
Come where the Magdalen waits in her hall ;  
Come to the dastard who caused her to fall.

Must we give up the fight and scuttle the ship ?  
Must we prove laggard and yield up the whip ?  
Nay, to Jehovah's great battle let angels repair ;  
Dig deep in the debris, God's Image is there.

MRS. GEO. B. HUDSON.

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“So to the calmly gathered thought  
The innermost of life is taught,  
The mystery divinely understood,  
That love of God is love of Good :  
That to be saved is only this,—  
Salvation from our selfishness.”

## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

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### QUESTIONS AND ANSWERS.

*Ques.* Why will not the neophyte develop greater strength by meeting and overcoming the experiences and difficulties of the world than by a life shielded from those influences, as afforded by the Colony?

*Ans.* We would not under any circumstances present an argument for the purpose of convincing one of the necessity of an associate effort, in order to reach the highest goal of human attainment; for by doing so, persons who have not reached a point of preparation for such a movement might be led to seek admission. It has been known in all history of the world's mystics that it is not for the neophyte to be taken out of, and shielded from the world's influences until he has succeeded in overcoming them in all essential points; but the fact that all mystics have had such places and conditions for the neophyte argues that there is a necessity for them, for a time, at least. There are many evidences that even Jesus spent many years in seclusion. The Jews said to him in the temple, "Thou art not yet fifty years old;" and had he not been approaching that age, it probably would not have been designated, for they knew well his age; yet there is nothing authentic concerning this. It is true that it is necessary for all persons to remain in the world, associated with the people, until they have reached a point in their experience where they wish to die to the world; to give up all its pleasures, its associations, and live henceforth in the cause world. This would be an indication that they have overcome all that governs the human family; or, in other words, that they have reached the third degree of attainment. And when one has reached this mental state, he has virtually overcome all that can be overcome by remaining in the outer world. Again, when they reach this point of development, they need conditions and instructions in relation to further attainment that cannot be given or obtained in the outer world. Thus far our work seems to be parallel with that of the ancient mystics. But there is an importance in the gathering together of the people at the present time far transcending the fact just mentioned. In other words, that just mentioned is a stepping-stone to something of much

greater importance, which, of course, is very difficult to put into language that would be understood by any but those who have given a great deal of study to the laws of mind and consciousness; but we will endeavor to state it as follows: In order to reach the higher degrees of attainment, there must be a united mind-power transcending the capacity of the individual; for in a body of people living the true life, the nervous system and brain becomes so sensitive that they are enabled to feel the thought of those around them. So that if a body of ten persons were closely associated, separate from all other people, the ability to sense each others feelings, to know each others thoughts developed by living, as they would, in the same mental atmosphere, the capacity to know and understand would by the united brain power be increased tenfold; and not only the power to think would be increased, but the ability to meet and overcome difficulties would be developed in proportion. But this is as far as we can go in this direction with any hope of being understood. There is one more point, which is this: It is in the order of creation and the destinies of the human family that there should be a body of people gathered out from the world, whose every attribute is to be in perfect harmony and passivity to the mind and will of God, so that every thought will be wholly under the control of the supreme mind; and this can only obtain where a people are separated from the necessity of taking thought for the care of the body. Where a people are thus gathered, and perfectly harmonized with the mind and will of God, their united powers are made, as it were, a battery through which the Spirit of God is enabled to accomplish certain results that need to be accomplished at this period of the world's development. But each individual must, whilst in the world, make the covenant of absolute obedience to the guidance, through which he will be made to feel that the only thing for him to do is to leave his present surroundings and associate himself with us for the accomplishment of the objects that we have set before us.—[ED.]

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Do not the terms used in Esoteric writings indicate that the teachings are of Hindu origin,—about the same as Theosophy?

*Ans.* No: at least, not intentionally so. It is true that we use many Oriental terms, not alone from the Hindu, but from the ancient Egyptian, and from occult societies of antique origin. We do so because of the poverty of the English language to express anything beyond the merely materialistic. We prefer, therefore, to borrow words and phrases rather than to coin words, simply because the old terms are partially known among the people already. In the early part of our teaching, people would come and listen to the thought, and

seek at once to classify us with some well-known system; and it mattered not with what system they had been familiar, they would at once attempt to ally our teachings therewith because of certain points of similarity. This arises from the fact that we accept truth without regard to where it may have been known or by whom held; and if the Esoteric is what we believe it to be, then a truth will not be known or held by any person or body of people, which will not be found among us. The central object of the Esoteric is to gather and formulate into a system of usefulness all truth. The time may come when there will be an Esoteric language independent of all others now in existence. It will be observed that we use the Bible as much as any Christian sect, but we use it inversely; that is, instead of using it to prove certain principles, we prove from nature the truth of the principles, and show the Bible teachings to be identical with them. Therefore in place of trying to prove our teachings from the Bible, we prove the truths of the Bible from nature. I, personally, was, in my childhood, a member of the Methodist church; and, since 1869, when I withdrew from that church, I have never been associated with any organized body of people of any name or nature. We have sought truth from God and nature. Up to within a year of the beginning of our public work, we had read no system of thought; and, until the last four years, we had written and published probably as many pages of printed matter as we had ever read. Therefore it will be seen that our public work found us one of the most illiterate thinkers in America. But of the great book of nature we have read a little.—[Ed.

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*Ques.* All doctrines held by all religions are based upon some truth; what particular truth is indicated by the Romish doctrine of Purgatory?

*Ans.* The truth that is behind the above doctrine is found in the fact that all souls who depart this life, loving the world and the things of the world more than God and the things of the Spirit, are bound by that love to the mundane elements, and ever hover near the material world; for God's great law of love and justice does not force a soul away from the realms that it most loves. That prayer for such may be of use is an undoubted fact, because of its influence in turning their minds toward higher and more spiritual spheres. There are souls having left the physical body who do not believe that they have left the body at all; and prayers for such would, at least, inform them of their freedom from the physical form. Reason has taught all men of all ages that there will naturally be a separation between the righteous and the wicked, which is true,—on a much higher plane, however, than the mere reasoning mind of man has ever been able to conceive. The



crude and materialistic of early history invented plans, according to their own mentality, for the reservation and preservation of the soul until its final re-union with the body. It is believed by all unbiased thinkers and students that the doctrine of Hell and of Purgatory received its main coloring from the Jewish idea of the place of the dead. Josephus in substance says this: We believe that there is an unfinished place somewhere in the world to which all souls are conducted; that there is a great gulf fixed that none can pass over, and that there are angels who conduct the souls of those who have not sacrificed unto idols, and have been obedient to the Lord, to the side of the gulf where is Abraham and all his faithful children; but those that have been wicked are conducted to the other side of this gulf, in the immediate vicinity of which is Hell, or the place of everlasting fires. He says: We do not believe that any one has been cast into the fire; but those who have been very wicked remain near it, dreading lest at any time they be cast in; that they are able to look across the gulf and see their brethren who lived righteous lives happy with their father Abraham, etc. It is supposed that the Lord Jesus laid hold on this doctrine and formulated the parable of the rich man and Lazarus. It was a common belief in the Christian Church, for the first three hundred years, that the soul at death was conducted to Hades, or place of departed spirits, where it remained awaiting the Judgment, when it was re-united with the body, and in this *perfection* of life passed into the presence of God the Father. This belief was further elaborated at the time of the Nicene Council, and still further enlarged upon and also sanctioned by Gregory the Great. The belief in the re-uniting of the soul with the body was an abridgment of a truth held by the Orientals of re-incarnation.—[Ed.]

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*Ques.* Are clairvoyance and clairsaudience indications of real attainment?

*Ans.* No: while they are results to be gained by attainment, yet their possession does not indicate attainment. There are many evidences of animals—dogs and horses—being clairvoyant. Clairvoyance, clairsaudience, psychometry, and all the six super-senses belong in pure animal nature. When men and women yield themselves as passive instruments to animal nature, though it may lead them into vice and sensuality in extremes, yet the fact of removing the hindering cause, which is mental tension, enables them, by giving attention to them, to obtain these powers. Again, there is a class of persons who have these abilities inherent from their parents. For instance, parents who are very devotional in their religious life will organize a brain structure in the child adapting him for these “gifts (?),” even though he

may be very low down in organic qualities and soul development. It is truthfully said that extremes meet. Where one is highly developed, scepticism causes him, as a rule, to suppress the natural inclination of those powers; but when he begins to live the regenerate life, it intensifies his sensibilities, and, through silencing the clatter of the nervous, restless tendencies in the physical body, they become as accurate and unquestionable as any of the physical senses. Therefore it will be seen that attainment does not create something new; it simply brings the body and mind into harmony with pure nature, but on the higher and truly spiritual plane. Clairaudience and clairvoyance in such cases possess an importance far transcending that of those who have the attainment upon the animal plane. These different planes of thought and action assume to these super-senses an exact analogy to the physical senses. If I, in the physical body, were in Madras, India, I would see, hear, and sense the conditions of that city, but would not be physically conscious of what is transpiring in California. But if I had all the soul powers fully developed, it would be wholly a matter of attention.

By giving attention to surroundings, I would be conscious of them; and by turning my attention wholly from the surroundings and focalizing it upon California I would become vividly conscious in all my sensibilities in that locality as I was previously in India. So from this illustration it is apparent from the physical standpoint that clairaudience, clairvoyance, etc., are only active upon the plane in which the attention is centered; and he who has developed those higher, spiritual faculties through constant attention and obedience to the laws governing the spirit world is enabled to be conscious in, perceive, know, and understand that which is impossible to those on the mere animal or human plane of existence. Through having reached a transcendently more interior and spiritual sphere, which is the cause of, and controls all the mundane, he is enabled to look down through the creative life, or spirit currents, and to perceive and know all that there is upon the planes below, or all in the vista of sequence. Thus it becomes plain that attainment means simply the obtaining of ability to see all that is apparent to the man on the mere physical plane of existence and much more; namely, the cause of all those things seen by him, and all there is from the lower to the height to which he has reached; and being as it were on the height above, he not only sees what is known to the natural clairvoyant, but he also perceives the interior cause.—[Ed.]

## VISIONS.

October 20, 1895.

No. 1. This morning while in the bath, just before leaving, I was dashing water over my face, my eyes shut, when I saw bright little sparks of light. I opened my eyes for a moment, and when I shut them again to see if the light or sparks would increase, they did so. Then there appeared very fine sprays like veins of a dark brown; and over them a light growing to a bluish white, which increased in size and brightness and took on a deep edge of emerald green, soft looking like *moss*. It was very beautiful; and in the center appeared a small sun with a narrow rim of gold on the white. It looked to me as the sun when it is very high in the heavens and the air very clear. I was almost entranced with the vision; but, as it was growing so bright, I feared I should not be able to continue looking at it. It gradually dissolved; first the sun and then the other portion, the form of which was nearly round to the right, but elongated and rather irregular on the left. It was very beautiful indeed. Several months ago I had a similar experience, which I had forgotten until this came to-day. There was the same edge of green, but *no sun* came then. While I have had at times beautiful little gold suns, the light that comes to me chiefly, either with my eyes open or shut, is a bright, bluish white.

As I have been reading THE ESOTERIC magazine and studying quite by myself, will you kindly tell me if you think I am gaining in the direction of spiritual attainments. Yours sincerely,

M. A. ANGLIM.

No. 2. I was here in Seattle, and seemed to be going out to see a friend a short distance from where I was then staying. As I went, I took two sticks or *twigs*, about eighteen inches long in my hand; and while going they became longer and longer, until I noticed they seemed to have blossomed on the way. I carried the heads up, and did not go to my friend's house, but to one nearer. In ascending the stairs—it seemed a second flight, apparently—to an attic, I had quite a time to get my sticks up because of their length. They were then ten or twelve feet long, and for about two feet were *full of ripe, red currants*. In trying to get them (the sticks) all into the room, in which I succeeded, I came back to physical consciousness.

## INTERPRETATION.

No. 1. Yes: your visions certainly indicate development in the right direction. All prophecy is of the same general character and significance. Malachi (iv. 12) said, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." This vision indicates that you have reached a point through fear of his name—that is, striving to obey his will—that the Sun of righteousness has indeed arisen upon you. The green was a symbol of good, healthy growth; and, as in your former vision the sun had not risen, it plainly marked to you the fact of that progress.

No. 2. The rods that you carried seemed to be a symbol of

Aaron's rod that budded in confirmation that he was accepted of God above those who strove with him. See also Ezekiel xix. 10, 11.—[Ed.]

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No. 1. I found myself with a friend crossing a narrow stream of water. As we crossed over, we walked together a short distance, when we came to a high wall of stone. I said, If you will not go with me, I must go alone. I put my hand on the wall, when a door opened just large enough for me to pass through. I went in and found that I was in a dark, narrow passage. It was as black as night, and I had a feeling of being alone. I said within myself, I am not afraid. I kept saying this as I passed on. When I had gone some distance, I saw coming out of the wall an immense black rock. One sees such in the "Garden of the Gods" in Colorado. It looked almost human, and seemed to throw out an influence of anger. It was on my right, and came towards me as if to crush me to the ground. I claimed all the time that I was not afraid; and when it found that I was not afraid, it raised up out of my way and let me pass. I went some distance further when another, more angry looking than the former, came from the wall and almost touched my right shoulder. I said again, I am not afraid, when it, too, raised out of my way and let me pass. It was so lonely now, and, as I went on, I looked and beheld a valley with a clear stream of water running through it; on either side were trees and shrubs. I said, How am I to get across; there is no boat anywhere. I was not afraid. When I came to where I was to go down to the river, I turned to the right, and found myself ascending. I climbed—Oh, how hard! higher and higher I went; at last I climbed on hands and knees, claiming all the while, I am not afraid. At last my hands rested on a flat stone, and with one spring I was on what seemed to be an immense stone around which was a stone railing, like a pulpit. I walked to the center, and then a strange thing happened: A form exactly like my own entered into me, filling every part of me with new life. Two large balls, the color of fire, were put in my eyes: then something dropped from them and they opened. So calm, so quiet, I stood there, and with arms extended I exclaimed, How grand! how magnificent! As far as the eye could reach, I beheld the most beautiful colors. This rock looked as if it had stood there through all ages; there was no end to the depth of it. When I awoke, I had a feeling of strength and firmness I had never experienced before, and I said, Whatever trials I may be called to meet, I will brave all and reach that rock of eternal truth, and bring it to my external consciousness. This vision occurred three years ago. A year ago I had the following one. If not too tiresome, would like you to read them, and tell me what meaning they have for me.

No. 2. I was resting on a cot. In the distance I saw coming toward me all kinds of pigs, cows, and other animals; some hitched to small wagons and carts, etc. They passed by me; and as I was about to leave, three women, dressed in black, stood before me. Two turned and left; but the third caught me by the wrists and tried to hold me. With force I threw her from me, and said, You cannot hold me. I entered a narrow lane, where the air seemed heavy, and dark forms

were on my right and left trying to take hold of me. I fought with my arms, striking right and left, saying all the time, I will fight through these powers of darkness. They teach in the Catholic Church that one must fight the powers of darkness,—I was a Catholic till three years ago, when I left the church. Since then the forces from the unseen have tried in every way,—by threats. etc.,—to induce me to come back. I have nothing to go back to. But to go on with my vision: As I neared the end of the passage, I breathed more easily, and the air seemed purer. Here I beheld a beautiful tree, entirely white; and on it were large ripe blue plums, some opening, and others in the process of ripening. I picked some and put them in a glass jar. Just then a friend came down the steps from a large stone house. When half way she stopped and said, "Fill it only half full." I held the jar up and said, "It is full to the top." I then passed her and went into the house, setting it on a table. I was also stronger and more positive after this vision.

No. 3. (Since this I feel I could go through anything.) This I had about the first of March. My husband died the 22nd of March, 1895. Before he passed away I saw so much darkness around me and there seemed such a heavy weight on me all the time, that I felt something was going to happen, and I prayed for strength and wisdom to bear whatever might come. It was given me just before he was taken ill (he was not sick three weeks) that he was to pass away. Oh, what a struggle I have had! but thank God! the mists have rolled away and I see my way clearer to follow the truth.

I was in a room with some men; they had on long robes and were trying to persuade me not to go through a certain place. They told me, I could not go through, that it was too hard. I said to them, "I will go through." They said again that I could not go, it was too hard. I said again, "I will go through." They said that it was impossible, and I told them to wait a moment. I left them and crossed to the other side of the room, and knelt down, and with such an inward strength I said the Lord's prayer. It was light around me while I said it. I was firm then; nothing could daunt me or make me change my course. I went over to them and waited for them to say something, when one came to me and said that I should not go through that it was so very hard. With a firm, calm voice I replied, "I will go through." Then he took me to a door and opened it. I entered with him and found I was in a small room, dark and gloomy. He said, "You cannot go through this, it is much harder than the other;" but I replied, "I will go through." He then opened a door and left me. I entered and heard water rushing as if it had burst through some tunnel; and as I looked, it came rushing around me, filled with all kinds of pieces of wood and debris. —I was not afraid, but walked on,—at last I saw myself lying flat on my back, taking long deep breaths, and watching this water all around me, yet not touching me. It was a grand sight. I was so calm and peaceful through it all.

#### INTERPRETATION.

We publish the above quite remarkable visions without attempt at explanation, because they relate to certain degrees that each individual

must experience for himself. There are things in these visions that could only be explained to the neophyte personally; yet they are of advantage to the Esoteric student as embodying the two great essentials to attainment; namely, positively refusing to be afraid under all circumstances, and determined perseverance, regardless of circumstances. We would say, however, to our correspondent: Be careful not to make the mistake that many do in thinking that the vision was the actual experience; for it was really only a prophecy setting forth in symbols actual experiences that were still in the future for you. Visions of different persons of the same experiences differ according to the peculiar constitution of the individual. But you are doing well, and all that I can say is: Persevere, cling closely to the hand of your heavenly Father, ever keeping in mind your covenant relation with him; and, if your confidence in him is perfect, you will find a perfect Savior under all circumstances and in every time of need.—[ED.]

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While asking the guidance in reference to my future, and God's will concerning me,—whether to accept a position in one of our church schools, for which I am negotiating,—I seemed to be standing on a high mountain or plateau. I was of colossal size and clad in white raiment, gazing down into a vast valley filled with a seething mass of human beings with dishevelled hair, outstretched arms, and upturned faces as if praying to God for aid, although I could not hear a sound. I asked to know the reason for this, when the earth, as if it were water, seemed to flow over them, and the ground became smooth, and higher than before. As I stood wondering at this, I saw beautiful, white-robed creatures as large as myself coming from all directions and passing over the ground under which so many people had perished; but I felt sad to see so few compared to the former occupants. E. S.

*Ans.* No doubt the time is upon us when the earth will cover the physical forms of the masses, and will be cleansed and prepared for a new civilization. This vision was doubtless given to show you that all in the present order of things is vain because of the ultimate, which formed the leading characteristic of your vision.—[ED.]

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SEATTLE, Wash. May 2, 1895.

MR. H. E. BUTLER:

*Dear Friend and Brother.*—I have only been striving to conserve for four or five months, yet it is long enough to convince me that I have a hard struggle before me; but, with divine help, I *will* overcome.

I had a vision a few nights ago that I thought might prove of interest. I had been in bed about five or ten minutes when I seemed to be in an elegantly furnished room, a library or study. The furniture was red and of fine upholstery. The room had a very high ceiling and there was every sense of comfort. Looking down the room,

for I seemed to be standing under a window and the room was narrow. I saw a large arched doorway, and through that several rows of chairs of the same kind of upholstery. They seemed to be in a private lecture room. I stepped toward the doorway to see the rostrum. I thought that the building was mine and I wanted to see if things were as they should be. This room I had fitted up for private lectures on Occultism and Esoteric subjects, and had room enough to accommodate what friends I chose to invite. Before I reached the doorway my thoughts came back to the physical and the vision vanished. The two rooms seemed to have the aspect of a chapel. The window under which I stood, with my back to it, was of the chapel style. I was all alone in the rooms. If it is not too much trouble and is of any importance I would like to have you interpret this.

CHAS. E. EATON.

*Ans.* Your vision seems to imply a prophecy that, if you succeed in qualifying yourself by overcoming the evils and reaching attainments, you will not only be made a teacher of righteousness, but will be prospered in it. All that is necessary to the accomplishment of this is an absolute dedication and surrender of your will, and all your hopes and desires to God, a confident trust in him, with an unyielding perseverance in accomplishing the results placed before you, and a constant desire to know the right that you may do it.—ED.

DENVER, Col., Sept. 5, 1895.

*Dear Mr. Butler,—*

I have had an experience and vision lately which has made a great impression upon me, and I feel like giving it to you. I had been suffering such mental agony as I never experienced before, and calling upon God for help, when I saw myself lifted some distance from the earth and everything removed from under me,—not one thing remained. Then I saw myself a little naked babe before God. As the vision passed, I realized it, experienced it in full in the physical. Everything of a spiritual and material nature was swept from me, all my past beliefs, creeds, knowledge of the Esoteric and its teachings. My past life seemed but an almost forgotten dream, and I cared for nothing. Even my loving Father's face was hidden from me, and I felt myself alone on the face of the earth with *nothing* left but my naked soul and my covenant promise. Yet I was not unhappy; I seemed to feel that I was to be taught of God, and I called upon *Lord Yahveh*, as he had taken away all my earthly beliefs, to teach me anew, I was indeed a babe before my God, and I knew nothing. My senses seemed darkened. I waited three days before light came. (I was told I had been dead three days), and began to despair, I thought, Oh! What shall I do? To whom shall I go? I know nothing, and God has deserted me. Then my first lesson came: my beloved ESOTERIC was given back to me, and I was told to begin with Practical Methods, that the one who is giving this knowledge to the world is indeed a messenger of God, and was told to read the two last verses in Job. XII., also the first verse of Job. XIII. Oh! such sweet and holy communion as I had, I know I will never forget, for I realized

how it could be that "I and the Father are one; I in the Father and the Father in me."

May God bless you dear Brother in this good work.

Lovingly yours,

SARAH EASTWOOD.

#### ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

BY DAVID LUND.

J. R. Oct. 23, 1848, 8 p. m. New Republic, Ohio.

24° ♀ on the ascendant. Born in ♈; polarized in ♈. You have arrived at clairvoyance in your soul's growth, and with proper training you would see beautiful visions. You are also inspirational, and could be easily controlled by higher intelligences without losing self-consciousness. You should not waste your energies on newspaper reading, etc., as your nature may incline you, but polarize your thoughts and energies continually toward what you will to be. If you wish to make attainments, you should read the *Narrow Way of Attainment*.<sup>\*</sup> 1895 is an evil period for you, but 1898 and 1899 should be good.

Anna H. July 28, 1853, 10 a. m. Shawnee, N. Y.

5° ♀ rising in the east. ☉ in ♏; ☽ in ♌. Both ☉ and ☽ are dignified at the time of your birth, which should make you rather fortunate, if ☿ does not make you too changeable and unsettled at certain periods, and thus like "the rolling stone never gather any moss." You have developed to clairvoyance and clairaudience. I advise you to give preference to clairvoyance, because in your case you will be liable to be annoyed by hearing knocks at the door and on the table, etc., caused by frolicking elementals playing pranks upon you. 1894, end of 1895, and middle of 1896, are evil periods for you.

G. E. Ziders. April 15, 1878. Lost Springs, Kansas.

☿ is your natal sign; the ☽ is between the signs, and no time given. The aspects of the ☉ will incline you to the Occult Sciences, which I judge you began to study in your last incarnation. You should become a favorite with the people. November and December, 1895, and July and August, 1896, will be evil periods. Guard against influences, etc.

Mr. Saxet. May 23, 1865. Winchester, England (no time given).

☉ in ♀; ☽ in ♌. I strongly advise you to turn a deaf ear to the voice of the syren, and to resist with your will the allurements of pleasure and society or you will have much to do to overcome and to make attainments in this life. Procure your *Athanor*, and begin at once the work of the transmutation of your baser metals as in higher Alchemy. 1894, 1895, and 1896, (if born in the evening) are your evil periods.

<sup>\*</sup> Price \$1.00 this office.



## BOOK REVIEWS.

Of all our exchanges, we value the *Arena* the most highly. It is, undoubtedly, the finest magazine published. It is in the foremost of the front ranks of the advancing thought of the day; is allied to all that should truly interest civilization. Its writers are among the most prominent and advanced thinkers. While the *Arena* represents as high an order of intellectual ability as any other magazine, its columns are also becoming the vehicle for the expression of the higher intellectual and intuitional, which approaches very closely to the spiritual. It is, therefore, doing a very important work in the world by leading men and women to think soberly and reasonably. If there is any one thing that is lacking in the civilized world at the present time, it is reasonable thought. True, the mind of the day is a cyclone of thought; but the basis of it all is the hallucination of ancient times, arising in physical appearances. The writers of the *Arena* look things squarely in the face, reasonably, and are constantly bringing forward the living questions of the age. Other magazines may appear to be more advanced, but they introduce with advanced ideas the unreasonable and the erratic. With the December issue, the price of *Arena* will be reduced from \$5.00 to \$3.00.

*The Arena*, Pierce Building, Copley Square, Boston, Mass.

*The Phrenological Journal and Science of Health*, an illustrated monthly magazine which treats of human nature and kindred subjects. We recommend this magazine to all students of Solar Biology. It is published monthly at \$1.50 a year, or 15c. a number. To each new yearly subscriber is given either the Plaster Paris Phrenological Bust or the New Lithographic Phrenological Chart Premium, a new plate, 19x24 in., with rings for hanging. For the Premium, 15c. extra must be received with the subscription, to pay postage and cost of packing the Bust, which will be sent by express, at the expense of the subscriber; or No. 2, a smaller size, or the Chart Premium, will be sent by mail, postpaid. Address Fowler & Wells Co., Publishers, 27 East 21st Street, New York. N. Y.

—Not long before his death the poet Longfellow told Hezekiah Butterworth one evening in his library how he came to write "The Psalm of Life," "The Bridge," "Excelsior," "Hiawatha," "The Old Clock on the Stairs," and some of his other great poems. Mr. Butterworth has now embodied the evening's talk in an article on "How Longfellow Wrote His Best-known Poems," which *The Ladies' Home Journal* will publish in its next number.

*The Ladies' Home Journal* 421, Arch Street, Philadelphia, Pa.

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EDITORIAL.

We have recently received information of the workings of sharpers to obtain money in our name, using the credit of the movement to mislead and defraud the people. One instance, which has just come to our notice, occurred two years ago, when it was claimed that I was in the vicinity of Chicago and New York, directing and managing the affair. Now, the truth is that I have not been more than ten miles east of my present locality since June 18, 1891. In the case of which we are speaking, my name was forged so perfectly that those in possession of

letters from me could detect nothing wrong by comparison. Letters purporting to have been written by me were used for the identification of agents, claiming to have been sent by me. This, with other forged letters, enabled them to deceive and obtain money. We publish this as a warning to all readers of THE ESOTERIC, and wish to say that since the beginning of our work we have engaged in no business transactions of any name or nature outside the regular business of publishing THE ESOTERIC and our books, and that which pertains to the immediate business of providing for the wants of the Colony. Therefore, if letters are presented or representations made by any one for obtaining money, it would not be amiss to at once have such persons arrested and prosecuted; and we will do all in our power to aid in their conviction. We wish to say further that we have no private instructions, no secret methods, for which we receive money, or that are taught in any way to any one outside of the immediate members of the Colony; and those taught in the Colony only relate to the several degrees of attainment, and are only secret because of the inability of the ordinary mind to comprehend and properly utilize them. No money value can buy them, and none who have them can sell them. Therefore if any moneyed transaction is proposed in regard to these things, be assured that it is a fraud.

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We solicit questions for answer in THE ESOTERIC. There are, undoubtedly, many in whose minds questions arise which, could they be answered correctly, would relieve them from doubts and a chaotic mental condition, to a greater extent than they are aware. Not that we claim to be able to answer all questions correctly and comprehensively; yet we could, perhaps, suggest something that would excite thought in the right direction. If any can see corrections to be made in the answers given, or can make criticisms that would be useful to the public, we will accept these also.

# The Esoteric.

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

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## TRUE PROGRESS.

BY FRANK E. WAY, M. D.

Out of the realm of the physical, and into the realm of the spiritual, is the only true progress. The boasted strides of modern civilization count for nothing on the calendar of the ages, and are but *concomitant symptoms* of the universal agitation which pervades all spheres of activity. The lonely hermit in his cell, a hundred years ago, may have made an advance toward the true goal of attainment, which this world as a whole will not reach for ages yet to come. Progress in spiritual matters has never been general, affecting the whole mass of humanity. Only now and then a man, and in the total amounting to only half a score in each generation, has been able to hear the "*voice that speaks only in the stillness,*" and understand its message. The hubbub of our modern civilization, with its multiplied cares and duties, and its attractions of physical and scientific research, has drowned the "*still small voice,*" until there is none to heed its warning. He who would commune with the Universal Spirit of Yahveh, and catch the pulsations of divine light emanating from the Great Soul of Truth, must have a soul tuned in accord with the harmony of nature, and freed from the trammels of physical life and environment.

Looking down the vista of the ages, we see at intervals such men, their lives and writings standing forth radiant with light against the dark background of the ignorance and superstition of their times. These men, perfected through countless incarna-

tions, had been able to receive the message from the spirit world, and solve a portion of the mystery of the inner life. That which was revealed to them has been in part left to us as inspired writings; but only he whose soul is in accord with the divine purpose can rightly read these Scriptures. To him whose body is tossed about by the passions and lusts of the flesh, and whose mind is racked by the cares and jealousies of this physical existence, the inspired messages of the past are as a sealed book. Spiritual progress is slow. Ages are required for the unfolding of a single truth. Eighteen hundred—yes, nearly nineteen hundred years ago, there lived a man who had laid his head upon the bosom of Yahveh and learned something of the secrets of life. He went forth to teach the great truths which filled his soul, but his words fell upon minds incapable of grasping the momentous import of his utterances.

Even the twelve, who understood his teachings best, failed utterly to catch the *inspiration* of the message. They learned the words, they memorized the doctrines, but they failed to bring their minds in rapport with the great Soul of Truth from which their Master drew his knowledge and inspiration. What has been the result? They went forth to teach others, but could only teach the outward forms, the framework, of a religion. They could erect a skeleton, so to speak, and place upon it the muscles of ethical doctrines, and clothe it with the raiment of the simpler religious truths, but they could not breathe into it the breath of spiritual life. They could not teach their hearers to approach the *Source* and get *new* truths: for they themselves knew not how. And so, for nearly nineteen hundred years, their followers have been teaching that which was taught to them, adding nothing to it, making no progress, building an empty framework, inculcating a system of doctrines and dogmas, which, while elevating and ennobling in their tendencies, are absolutely inadequate to save the world, and are a barrier to spiritual progress.

Salvation cannot be attained by a mere belief in certain dogmas, or by an act of faith in certain promises. Salvation can only be attained by *knowing God!* Salvation is not an act of rescue, a grasping of the soul of some poor delinquent wretch

by a guardian angel, just as said soul is about to slip over the brink of the precipice of death into the bottomless abyss. Salvation is a gradual growth; a drawing nearer and nearer to Yahveh; a coming into closer and closer communion with the Spirit of Goodness; a drinking deeper and deeper of the Fountain of Life; a knowledge of God obtained by a casting off of the physical and developing the spiritual being, whereby the celestial vision is attained, the adept *sees* God, and the spiritual ears are opened, he *hears* the *voice* of God in his soul. The now quickened mind can understand the message which has come down through the ages. He who has once attained to these knowledges will never lose them, but will grow in power as he walks and talks with God. This growth in attainment constitutes true progress; and without it all other progress is vanity. Progress along purely material lines has nearly reached the limit to which it can proceed without the aid of the finer intuitions and susceptibilities developed by Esoteric thought. The unregenerate mind is powerless to grapple with the deep mysteries of life and nature, and must retire baffled from a field which it is unqualified to explore. Only the regenerate man can possess the key which unlocks the book of nature, and permits him to gaze upon the sublime beauties of the divine plan. To him whose feet have been washed, and whose head has been anointed, all will be revealed, and he will be master of all the forces which work in Nature's laboratory.

One hundred years ago, an humble German physician, his name then unknown to fame or fortune, discovered, or had it revealed to him, that plants or drugs possessed a dynamic power aside from their chemical or physiological attributes. He even found that inert substances, like chalk, silica (sand), and other like compounds, which in their natural state possessed no medical virtues whatever, became, when potentized (that is, freed from their physical elements by a process of repeated dilution, until nothing remains of the original drug), wonderful and powerful weapons in combating disease. He found that this dynamic or spiritual power of the drug increased, or became more manifest, in proportion as the chemical or physical properties of the drug were eliminated. His method of pro-

cedure was as follows: A small quantity of the drug, say calcium carbonate (chalk), was thoroughly pulverized and triturated with nine times its weight of milk sugar, the trituration being continued until the particles of calcium carbonate were thoroughly distributed throughout the mass of milk sugar. This product he called the 1x. Trituration, and it contained 1 part of drug to 10 parts of inert sugar of milk. He then took one grain of the 1x. Trituration, and added to it nine grains of milk sugar, and again thoroughly ground them together in a mortar for one hour. This he called his 2x. Trituration, and it contained 1 part of calcium carbonate to 100 parts of milk sugar. He then took 1 grain of this 2x. Trituration and added to it 9 grains of milk sugar, and again ground them together in a mortar for an hour. This gave him the 3x. Trituration, which contains 1 part of calcium carbonate to 1000 parts of milk sugar; and the microscope shows the calcium carbonate to be reduced to a state of molecular subdivision.

The above process of repeated dilution and trituration was carried on up to the 6x. Trituration, in which there was 1 part of calcium carbonate to 1,000,000 parts of sugar of milk. Here the microscope fails to reveal the presence of any calcium carbonate whatever; but theoretically, at least, it is there, and certain strange medicinal properties are possessed by this 6x. Trituration which were not manifest in the crude drug, nor in the sugar of milk used as a diluent—medical properties which have been increasing and becoming more pronounced as the process of dilution and subdivision has gone on. From the 6x. Trituration the process of separating the spiritual or dynamic essence of the drug from its physical or material compound is carried on by a different method. 1 grain of the 6x. Trituration is dissolved in 100 drops of dilute alcohol (half alcohol and half re-distilled water), and this gives the 8x. dilution. 1 drop of the 8x. dilution is mixed with 9 drops of alcohol and thoroughly shaken, and this gives the 9x. dilution. This process is carried on, using each time 1 drop of the dilution and 9 drops of alcohol, until the 200x. is reached. The potentization is sometimes carried to the 10000x. by the aid of a machine constructed for the purpose. All of the crude drug has been

eliminated by this process. Its spiritual forces, however, remain, and being freed from their coarser physical envelope, can be utilized for the healing of the sick. Each drug is inhabited, so to speak, by a different spirit or dynamic force; and the modern homœopath has in his little case some five hundred drugs prepared as above directed, whose virtues have been proven by one hundred years of experience at the bed-side of the sick, during which time such miracles of healing have been wrought, that the virtue of the homœopathic drug can no longer be doubted.

Another well attested fact tends to strengthen the theory that the medicinal value of drugs does not lie exclusively in their chemical and physical properties, but that all substances possess a spirit-force or "soul,"—if I may be permitted to use the term. When a vial of menthol, opium, or other drug is brought close to a hypnotized person, some startling phenomena result, showing that the drug exercises an influence upon the hypnotized subject, although it is hermetically sealed in a glass tube, and not brought nearer than four feet from the patient. Under the influence of one drug, the patient will show all the symptoms of great fright; with another, the subject will laugh immoderately; another drug will cause grief, with tears, entreaties, and sobbing; and so on through all the list of possible emotions. The same drug always produces the same effect, regardless of the age, sex, or temperament of the patient. Now a comparison of the effects produced by bringing a drug into the presence of a hypnotized person, with those caused by administering a homœopathic preparation of the same drug to one well and under normal conditions, shows them to be identical.

Thus the spirit force of a remedy becomes active when the drug is freed from its chemical and physical envelope, or when the physical body of the patient has been rendered dormant by hypnotism. Several interesting experiments will suggest themselves to the thoughtful mind; but the limits of this paper will not permit them to be detailed here. It is along the line of spiritual and psychic investigation that true progress must be made. The investigator who penetrates this field of research with receptive and intuitive mind, having made the soul-progress

necessary to enable him to read aright the phenomena he observes, will make discoveries of wonderful import to the world at large,—discoveries which will revolutionize the conditions of religion and science, and bring about social conditions beside which our present boasted civilization will seem to be the most pitiful barbarism. But let no man rashly undertake to penetrate the secrets of the spirit realm, or wield the God-powers which he may there discover. Only he whose will has become as the will of Yahveh can stand the ordeal; only he whose soul has been purified in the fire can know these knowledges.

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### A HOME-MAKER'S REVERIE.

Sometimes I think that it would easier be  
To make one grand oblation of myself;  
To place my every hope of life and love  
Upon a pyre raised for sacrifice  
And then apply the torch,—to surely know  
That I had given all I had to give.  
I think it would be easier, O God,  
Than just to live the trials of each day,  
Doing the things that conscience asks of me.

Sometimes I think that it would easier be  
If I could turn my back upon my world  
And ne'er again behold a loved face—  
Easier than this mist of dim alarm,  
This fear that I may fail where I should win,  
May fail to help each life that touches mine,  
May fail to bless some soul I've drawn to me.  
But into these "Sometimes" there always steals  
The message that my angel brings to me;

And I go on bearing the little frets,  
The little cares that make the quiet life,  
The hardest life the loving soul can live,—  
Quenching the longing to be crucified  
And prove to all how well I love my God.  
But *nailing myself on the cross each day*,  
While those I love weave me a crown of thorns—  
Father forgive! They know not what they do.

M. G. T. STEMPLE.

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He who would possess wisdom must first purify his heart, in order that he be filled with the influx of divine love. It is the only way by which his desires can be attained.



## BIBLE REVIEWS.

NO. LXIV.

### "THE REVELATION OF ST. JOHN THE DIVINE."\*

REVIEW XLIII.

It will be seen that the same difficulty exists in this reading as in the former one, and even in a more intensified degree. The images seen by John were principles, not embodied, but formed according to their nature and quality; for all things in nature express by form their innate character and use. When one attempts to read the language of form, he finds it ambiguous and apparently far-fetched; but it is with this as in the dream-state and in the prophecies,—images appear as only symbols, or, in other words, as the expression of principles and not of things. To correctly read such symbols requires the process of reasoning that takes place in the mind of an individual who walks into a shop where are a great variety of tools with which he is unfamiliar. If he has a good idea of mechanics, by examining each tool, he is able to tell to what use it is put; and from their general character he knows to what class of mechanics the shop belongs, consequently, what kind of work is turned out of it. So we who study the language of God in creation perceive in the form of these symbolic images the nature of the principle which they express, what effect these principles will have upon the world, and, consequently, what work will be accomplished through their agency.

REVIEW XLIV.

This chapter identifies, and—shall we not say?—brings within the comprehension of those who are spiritually minded the attitude that should be maintained under high spiritual exaltation and ecstasy. In its reading it should be borne in mind, that, while powers are being revealed destructive to those on the lower plane of existence, everything recorded in the book

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\* The Revelation of St. John the Divine began in July, 1892. Back numbers may be had at 15 cents each, or sets of 12 at \$ 1.50.

will transpire in the effort of the Spirit to prepare the world to become a fit place for the residence of illuminated and pure souls and bodies of men; and that the whole work of judgment being executed throughout this vision is only the fulfillment of man's desires, and the consequence of those desires. For instance, if a man so desires wealth and power as to coerce others into submission to his will, they have the same right and similar desires; therefore he prospers for a time, and then becomes subject to that common will of perversion, and the conditions that he has gathered around him, he himself is subjected to. Haman built a gallows for the execution of innocent Mordecai, but was himself hanged upon it. Such is the nature of God's judgments and his justice. If we carefully look at this law from the reverse side, we would say that, if Haman had established a place of honor and conditions of enjoyment and luxury for Mordecai, he would have enjoyed the same. With the thought of this as a principle in nature, read this Review.

#### REVIEW XLV.

There is a thought in the beginning of this Review which we will try to make a little plainer: it is a very essential one. The angel that had the reed six cubits long was commanded to rise and measure the temple and they that worship therein. As the Apostle says, "Ye are the temples of God:" and the spiritual souls are they that worship therein. The length of the rod was the standard measurement. Those who came up to the standard were accepted; those who did not were rejected from the holy temple that is in building at this time. The six *cubits* are the six degrees or steps of attainment; and they whose bodies and souls are either or both of them incapable of coming up to that standard will be rejected. The means of thus preparing the body, as well as the soul, has been given to the world through all the systems of advanced thought during the last twenty years; and the Esoteric teaching has focalized and systematized those thoughts, so that all who have the will may come up to the standard. In the last of the Review we consider the prophecies of the great manifestations of magical power that are coming into the world. It must be remembered, however, that all these systems must of necessity be very similar, and must embody much of the truth that is held by God's people. The only noticeable difference is that the anti-Christ

magic is the use of these divine powers for selfish purposes; the Christ body uses them unselfishly, and are, therefore, enabled to form a perfect unity with Divinity, and thus obtain not only the powers of the mundane, but also of the God of the universe.

## REVIEW XLVI.

This Review deals with the culminating influences that are brought to bear upon all the inhabitants of the earth. While we do not claim that at the time of this writing these things have come; yet we realize the force of the words of Jesus, "A short work will the Lord do upon the earth." It is true that these events will take place as the several degrees are reached by the people; and, as the seventh degree has not obtained among us, the fulfillment of this is not yet. We shall know when this degree is obtained here, and therefore when this sounding takes place. But it is possible that there is another or other gatherings in the world, who may succeed in reaching this high goal before the people at this place; and if so, the seventh trumpet will be sounded from whatever place this degree has a standing. But at the present time we have no reason to believe that there is any other place in the world where these attainments are being reached in their order. If there is, we shall thank God and be encouraged at the knowledge of such a fact; for we believe that we are ready to become subordinate to any other movement that evinces superior abilities or facilities for the accomplishment of the work to which we are called. We seek only to know and do the will of God, whatever that may be.

## REVIEW XLVII.

The nature of the above Review was such as necessitated calling attention to certain individualized bodies already active; but it must be remembered that the time for the fulfillment of this prophecy had not yet come at the time of this writing, so that these manifestations could only be premonitions of what is in the future. Those who have faith in God should seek diligently for the guidance, and wait and watch the culmination of events. As Jesus said, "What I say unto you I say unto all, Watch." "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." And shall we not say, In such a way as ye think not he will be manifested;

but remember the words, "As many as are led by the spirit of God, they are the sons of God."

REVIEW XLVIII.

This Review deals with that most mystical idea that there was war in heaven. Michael and his angels and the dragon and his angels fought, one against the other. He who is like God or who has attained Godlikeness will have occasion to use his great power in the work of cleansing the earth and the atmosphere from all unclean influences. We speak in this Review as if we had already had some experience relative to this war, which is true; yet nothing compared to what will take place at the period of the fulfillment of this prophecy. This man-child, as the gathering and preparing of the body is called, is assailed from his inception, and is necessitated to fight with the dragon and his angels every step of the way up the ladder of attainment. He has not yet rallied and centralized his force, nor has Michael done so; but, as the preparation of that Christ body goes on, the hundred and forty and four thousand, this making war upon the kingdom of darkness proceeds first in the life of the individual as he declares his freedom and struggles for his emancipation from the powers of the dragon; it is at first an individual war. When the body is freed from the power of the dragon, and is come into order, it then turns its attention to emancipating the world; for the work of this body is to be a Savior to the earth, although it must first save itself. Here is a mistake that many good people are making. They say, "It is selfish to leave the world in the time of its trouble; we should stay with it, and do all we can for it."

This is the deception of the dragon and his angels, who know that these people can do nothing for God's kingdom until they are freed from the influences of the world, and that the accomplishment of this is impossible in any but the God-appointed way; which is to first free one's self from old environments, and to gather to the place where the whole thought and all the powers of mind and body can be employed in the work of emancipation, and where instructions and opportunities can be had that are only possible in a united body. The little skirmishes of the individual and of the united body must continue until the whole is gathered, organized, and prepared for the final great battle,

which cannot take place until after the seventh seal is opened, and the events prophesied in the former chapters have taken place.

## REVIEWS XLIX., L.

Review XLIX. is composed of the prophecy of the uniting of all the animal or perverted mental states of the world. Review L. brings us to where the whole of the seven creative forces are united in a system, which the angel says is the number of a man. And the name is found in the number six hundred three-score and six. We have given the explanation as far as permissible to do so to any but those who have reached the higher degrees of attainment. While we said that it was the S. S. S., because we took it for granted that it would be so understood, we omitted to explain that it was the powers of the S. S. S., perverted or used for sensuous purposes. We did not wish to cast any reflection upon any of the ancient orders now working in its higher degrees under this symbol; but they, with us, must recognize the fact that there are no great occult powers in the world except the one class,—natural forces; and we have shown in a former Review, that, because of the maturity of the race, these forces find expression in two classes,—one, perverted, the other, in perfect divine order and harmony. Paul expressed the same thought in a way when he said, "All things are lawful unto me, but all things are not expedient." Therefore all things that are expedient for carrying out the divine purpose in man are good; but that which is expedient for carrying out of man's own purposes is evil, not because of the instrumentality, but because of the purpose for which it is used.

## REVIEW LI.

This Review deals with the subject relative to the mental and physical condition that will exist with that holy body in its high and exalted attainment. It is the thought that gives joy to the soul of all those who love those high and holy attainments; but it is not permitted the children of light to dwell upon these subjects further than to prepare themselves to enter and possess such a state, therefore we, like the angel who gave the Revelation, must pass speedily on to the more disagreeable part of the great work.

## REVIEW LII.

This prophecy marks a time when God's people will begin to evangelize the world by this new and everlasting gospel. Though the worst of the physical manifestations of death, carnage, and destruction are yet to come, yet the powers by which the adverse forces have gone forward are now virtually broken and turned back upon those who are the embodiment of them. When this time arrives, all they that have faith in God will take new courage and be greatly consoled, notwithstanding, from the external and physical side, the darkest hour of the world is come.

## REVIEWS LIII. LIV.

In Review LIII. the angel is seen with the sickle with which to gather in the harvest of the earth, which is really the beginning of the denuding of the world, not only of its precious fruit, but also of all that encumbers it. Review LIV. gives us the focalization and summing up of all the prophecies and symbols coming before it, and again brings to light the work of that holy body that the Lord is preparing on the earth.

## REVIEWS LV.-LXII.

These Reviews cover the finishing work of the answer to the prayer of all saints. Few realize the meaning of that wonderful prayer taught by our Lord; much less what is necessary to accomplish the work of its answer. But all this great work spoken of in the Revelation is in pursuance of the granting of this request; for God's kingdom cannot come, neither can his will be done on earth as perfectly as it is done in heaven, without destroying those who will not obey his commandments; nor can any do his will as perfectly as the angels do it in the heavens until God shall have cleansed the earth and prepared the people that live thereon. These Reviews include the result of the pouring out of the last four of the seven vials. It is a little peculiar that they should be divided in accordance with the nature of the several degrees of the neophyte's attainment. The first three are preparatory, both in attainments and in the pouring out of the vials; but the last four degrees finish the work of this age, and also finish the cleansing of the earth for the occupation of perfected souls. We have seen in the earlier Reviews that the river Euphrates (waters of fruitfulness) was dried up. This was caused by the

liberation of the old serpent from his bondage in the abyss. In Review LXII., the angel chains him in the abyss to serve for another thousand years, in order that the souls who can be matured by re-incarnation in that time may have that opportunity. After which time we are told the dragon is to be loosed for a little season, which will again dry up the waters of Euphrates.

We carry the reading of this Revelation no further, because its prophecies extend to that period which is to follow the expiration of the thousand years, and therefore are of no real value to us now, further than the assurance that the work the Lord has begun in us and in the world at large will be carried out and ultimated in perfect harmony with our highest hopes and transcending all our ideals; for, at this period, not only will the hundred and forty-four thousand, who are the first ripe fruit of the earth, be gathered and fitted together in the temple immortal, but the great company referred to in this Revelation will also be gathered to them. The old earth conditions will have been destroyed, and the new will be established, and all the world that remains will recognize the importance of this holy body. The old heavens will pass away, so that the unfit who now occupy the borderland between this world and the heavens, and are a constant menace to the maturing souls, will be taken care of, and will cease to be a monster upon the threshold of heavenly attainments. Then will the earth enjoy peace and tranquility for a thousand years, during which time they that are alive and remain will be instructed in a pure order of generation by this holy body, who are to be priests as well as kings unto the Lord; therefore it behooves us to fear nothing save that we be found unworthy to continue to occupy the earthly organism.

We will be protected and preserved from the great destruction that is coming upon the earth, no matter where we may be found, and we will be led into the sphere of our highest use in the new age and order of things if we follow carefully the guidance of the Spirit. The hope of all men and women, whatever sphere they may occupy, is especially in this; and it will not do to follow in part and to fail in part. You can readily see that when the angel of the Lord is sent to guide you through this maze of experience and danger, if you fail in one thing, that one failure may cost you your physical existence.

Therefore the dedication of your life to God, and absolute trust in him and in his guidance in all things and under all circumstances, will place you under the care of God's angels, who will lead you safely through all difficulties; and if the guidance at times seems to lead you *into* difficulties, you can feel assured that this is for the sake of saving you from others that are more disastrous. The sooner you realize that there is no other God (power) that can save you, the less trouble you will have. If you can be so prepared as to complacently stand and see the gods of gold and silver, and all the workmanship of men's hands in the shape of property, ruthlessly destroyed, friends dying or becoming enemies, and, in short, everything of an earthly character which you have loved passing away, then you can rest peacefully in the loving care and guiding, protecting hand of him who loves you more than friends, and who is able to love you when all things else pass away. The only real suffering that will come will arise from selfishness and self-sufficiency, which will struggle against the relentless forces that will sweep over the world. May God grant you wisdom that you may place all hope and reliance in him who is able and willing to protect and guide you throughout eternity.

(THE END.)

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### DEATH.

Thou birth that bloometh through decay :

Thou smile on the angelic way :

In Nature's lap we too shall be

Thy pensioners and free.

Go to ! we say to death to-day.

The morn in thunder quenched its rose,

While gates of rain blew cool repose.

Over its early witchery

Moved grim the leaden treachery :

But emerald the planet grows.

And so, go to ! to death we say

The birth that bloometh through decay.

The morn in thunder opens on

To wider emerald and sun,

And the angelic path half won.



## SOUL MUSIC.

BY PROF. CHAS. PURDY.

From those who are endeavoring to make the higher attainments, we hear so much about soul music and the higher harmonies, that we are led finally to believe that it does not matter whether we have any conscious musical-sensing ability or not; that, when we become soul-conscious, we will be fully able to sense, comprehend, and utilize the vibrations termed "music of the higher planes." This seems to be on a par with the theological idea that through mere *belief*, or through one conscious effort prior to death, the individual will be immediately translated into an ideal heaven.

We are informed in that memorable document, "A Call to the Awakened," that, should an individual who had never had any knowledge of practical chemistry attain to soul-consciousness, and in that consciousness make a journey to a chemical laboratory on a planet belonging to the sun Arcturus, where the people had attained a very high degree of chemical knowledge, said individual, on returning to the physical consciousness, would, no doubt, be able to describe the externalities of the visit, but could only specify details by saying that he had seen such a lot of bottles, retorts, and curious things, of the use of which he could form no definite idea.

This thought brings us to a cognizance of the fact, that God's purpose in the projection of the human ego into a conscious, physical existence was, that he should, through the multitude of experiences repeated in many incarnations in physical bodies, grow in knowledge, wisdom, and understanding of, and the capacity to use, the God-powers which of necessity were latent in him—in the germ-state, so to speak—at the occurrence of his projection into existence. This fact being uncontrovertible, the conclusion remains, that therefore man grows into the understanding and use of his own inherent God-powers through the collection and retention of knowledges gained by actual

experiences in the different and manifold incarnations in the physical bodies which he recurrently inhabits in different nations, different climes, and in the pursuance—through the vocation of each lifetime—of the different modes of thought formation and accretion.

So we can readily instance the case of a soul, let us say of Paderewski, the great Polish pianist, having been in one incarnation a poet, in another a philosopher, then a musician, an artist, then very likely musician again, and so on, until now we have Paderewski, the composer and renderer of a class of music that portrays and awakens a category of powerful emotions. Granted the supposition that Paderewski should have a desire to enter the higher degrees of spiritual attainment, and on that upward way come into the state known as soul-consciousness, and so sense the music of the higher planes, it is to be readily perceived that he would, in a most remarkable degree of power and perfection, be able to understand and use those concatenations of vibrations thus sensed: whereas a John Tyndall, or Herbert Spencer, who had been scientists, philosophers, linguists, theologians, artisans, and mathematicians in their previous incarnations, but never musicians, on coming into soul-consciousness, and sensing the music of the higher planes, would only be confused by those vibrations, and would not be able to use them in any manner whatever.

And who shall say but that the wondrous exaltation resulting from hearing the supermundane vibrations of the music of Richard Wagner is the shadowing forth into existence, through medium of the objective mind of Wagner, of those very vibrations from the spirit-realm, drawn therefrom by the highly evolved subjective mind of this great master of polyphony. His objective mind was all unconscious of the source whence it received these wonderful polyphonic symphonies, unconscious of the power behind the intellectual throne which enabled the intellect to express these soul emotions, this soul music; although he himself has said, "The god who in my bosom thrones can outwardly nothing waken; yet with his magic tones hath mine inmost deeply shaken."

The powerful and discriminating intellect of a Spencer is

but the outer expression of the interior bent and trend of the soul, and but the reproductivity of that realm of thought which the soul had loved, and of which, through its love, it had ingathered knowledges and experiences during many physical lives; so also, though in a different but just as necessary a realm, were the music-dramas of Richard Wagner. Spencer, through the different trend of his interior mind, may never have allowed his attention to become drawn toward that other plane of the thought-realm, where infinite possibilities of vibration are continually being born into causal existence; therefore he would not be able to distinguish "Auld Lang Syne," from "God Save the Queen," and would be equally confused, and even pained, if brought into the full volume of polyphonic vibration in an opera house where Wagner's "Walkueren-Ritt," or the introduction to the third act of "Siegfried," was being performed; or, in the soul consciousness, plunged into waves of supermundane polyphony, which to Wagner in the soul-consciousness would give heavenly rapture. Wagner tells us, that when he was meditating upon the noble and exalted Parsifal—Lohengrin—Holy Grail legend, he heard angel voices mingled with instruments; the singing and playing at first afar, then coming nearer, until the heavens opened, and in a burst of light he heard the wondrous strains which—as he himself says—"I so ardently tried, but so feebly succeeded in expressing in my Prelude to Lohengrin."

Now, some people who are making these attainments, even by our Esoteric methods, are incapable of being moved by that wondrous masterpiece, but are keenly capable of enjoying some rather commonplace and inexpressive melodies and harmonies; and hereby hangs a tale of soul-growth and age without these particular modes of coming into triune harmony, so potent, if rightly used, that, in fact, they become a necessity to the true Esoteric student. Not that I would assert that triune harmony could not be obtained unless the Esoteric student were to unfold the knowledge and capacity to compose as Beethoven and Wagner, or play as Paderewski; but that, through practical self-drill, he should develop the capacity to sense the music of the earth polyphonies, else he cannot, without much greater expend-

iture of soul-force, proceed in the soul-consciousness to develop the ability to rightly sense, understand, retain, and use the spiritual vibrations to the unfolding of perfect harmony in the triune nature, which will make him a true son of God, perfect as his Father, capable of seeing, hearing, understanding, and working in harmony with his Father in the creation of worlds, peopling them with living souls, and, from the cause-realm by the means of symphonious vibrations, leading these up into the eternal perfectness.

Either it must be that these vibrations from the cause-world will of themselves bring us into a condition of being able to sense and grasp the yet higher, finer, and more spiritual vibrations of the yet higher and ever more potent laws of the cause-realm, or else we must first, through self-development in sensing and grasping the finest and most potent vibrations of our earth-music, bring ourselves into a condition of receptivity to those that are just on the borderland of the spiritual. The latter seems to us to be the most logical and practical method, and further than this we cannot go until the purpose for which we were placed in the physical has been consummated; namely, to fully master all that earth has to teach us on all planes of conscious existence, which aggregate of earth-knowledge is the *conscious product* of the creative spirit of the Almighty God working in and through our soul and body from then till now.

And though we must acknowledge, that, in the case of the soul devoid of chemical knowledge which made a visit to the planet of the sun Arcturus, said soul could repeatedly visit said planet, and during these visits take a special course of instruction in chemistry as practiced there, and then work it out objectively on this planet. But would it not seem passing strange, that, in accordance with God's immutable law, having been incarnating time and again on this planet, and for the specific purpose of becoming acquainted with its laws, we must first gain a soul-consciousness, and then use that consciousness in journeying to the system of Arcturus, in order to obtain chemical knowledge? For two and two make four there as here and everywhere, and  $H_2O$  makes water, and  $H_2SO_4$

makes sulphuric acid, everywhere in the boundless universe of God.

Would it not seem stranger, that, when we have attained to that high degree of expressing soul-emotions in polyphonic symphony on this planet, the soul which could not feel those emotions in our highest earth-music should be able to feel the emotions expressed in a yet higher and finer class of music? Music is the language of the soul's deepest emotions, and, in our objective word-language, is indescribable. The soul that rises in love and devotion toward the All-Father, or longs ardently for his perfectness, can express these emotions only in polyphonic vibrations.

Now, we know the laws of this language, and know how to impart the language to the soul that is sufficiently highly evolved to perceive through the medium of the objective sense and objective mind, so that it can itself express its own emotions objectively in this language. Those laws must certainly come within the scope of the dictum, "As the macrocosm, so the microcosm;" therefore, as in the phenomenon realm, so also in the noumenon realm, with but this difference, that the noumenon is the cause-realm, and the phenomenon, but the echo, as it were.

So Wagner heard the substance of his Lohengrin Prelude, and, through the medium of atmospheric vibrations produced by vibrations of instruments, he conveys the language of his soul-emotions to the objective mind of his fellowmen; and those having the musical soul-sense feel the same category of soul-emotions as he felt when he heard the substance of said Prelude in his trance,—yes, are even transported in ecstasy to the perceiving the real substance of the language of the Prelude; while the soul beside them, which has no higher musical sense than just for some "hoe down" or "buffoon ditty," desires that those painful and disagreeable noises cease, and that something "lively" be played. If both were opened up in the soul-consciousness, and were to hear the substance of the Prelude from the spirit-plane, granted that they were made equally capable of sensing the vibrations, their emotions would remain the same; and they would express through objective language the

same relative sensations as they had when mutually listening to the objective Prelude.

The soul that is making these attainments will do well, and go far toward conjoining the three natures and expressing the highest objectively—which is the kingdom of God on earth—by developing the musical sense objectively, then going into the interior for verification and application, and working out those harmonies sensed interiorly into the objective consciousness, so that they will incorporate themselves into the essences of his triune nature; else will he but feebly wield the tremendous potencies of the vibrations from the spiritual. The laws of the cause-world are polyphonic vibrations, and only as such can be grasped and wielded by the mind that, having all things equal, has, like the mariner at the helm, through conscious self-drill become capable of sensing, discriminating, and handling these vibrations.

“My people are destroyed for lack of knowledge,” saith Yahyeh by the mouth of his prophet Isaiah. “Concerning spiritual powers, brethren, I would not have you ignorant,” says the gnostic Paul. All earth-knowledge is necessary, or it would not be here; and the Esoteric student must have it all in the highest and most potent degree; for, though he may not lack it to the extent that he will be destroyed, he may be ignorant of the fact that music is one of the most potent of spiritual powers, and a key to unlock the mysteries of the eternal symphonies of the infinite peace and perfectness of Yahveh. A word to the wise is sufficient.

### TRUST IN MAN.

We must trust a man, to save him;  
 Make him think he is a man;  
 Then the good that is within him  
 Strives to do the best it can.  
 Call him “rascal,” and we drive him  
 From all goodness by the ban,  
 And the bad that is within him  
 Strives to do the worst it can.

Distrust never yet has gathered  
 One poor soul to God and life,  
 But has often farther forced him  
 On to hatred and to strife.  
 As man thinketh, so can he be.  
 Make him think can he be great,  
 And the best that is within him  
 Strives to reach the wished-for state.

SIMEON CARTER.

## THE USE OF THE MATERIAL WORLD TO THE NEOPYTE.

BY H. E. BUTLER.

Man is or may be the epitome of the universe. To find arguments from the material side to prove that in man is epitomized all that there is in the universe would be a difficult and most elaborate undertaking. We might exhaust all the knowledge and facilities of chemistry, and when done, would fall far short of proving such a statement. It is an unquestionable fact, however, that all the elements that have been found in earth or air have been or can be found in the human organism; but that the scalpel and crucible, connected with the highest arts of modern civilization, have failed to discover all that there is in man goes without saying; for this wonderful something present in the human organism that we call life and mind escapes the physical investigator's facilities.

It is said by a certain class of scientific investigators, that this life or soul can be found through material methods. They claim that a nicely adjusted spring balance can be arranged in a dark room, with a ray of light striking its base in such a way that a movement of the scale of a hundredth part of an inch will produce a much greater movement of its shadow upon a prepared screen; that, if a dog be carefully placed upon this balance, and killed with chemicals so that he will die suddenly and without a struggle, it will be seen that, when the life leaves its body, the balance will perceptibly settle, showing that the weight of a dead dog is greater than that of a living one, or, in other words, proving that life is lighter than air. It is further claimed that it has been proven that the soul of the dog can be seen by means of a properly chemicalized screen; that, when the life or soul leaves the dog, it will produce a shadow on the sensitized screen in the form of the animal, or very nearly so.

Now, whatever this element is, science has as yet found no name for it; and if, even in the animal, there is an organized body having form, which evades all scientific research, then it is exceedingly difficult to say whether or not there are in man and in animals other and higher elements than those known to

science. Such experiments suggest that there are many things yet unknown; and it is left for the spiritual scientist to explore the region of the more subtle forces of nature. It has been permitted, however, to your humble servant to see and to know that man as a physical organism is connected with all material substance; and that there is a network of orderly connection, beginning with man as a unite and branching out from him as four concentric rivers, thence dividing and subdividing as it runs through, first the higher, then down through all the lower forms of life, through all forms of vegetation, to the earthy and mineral, and the watery, each of the minor branches intersecting at its appropriate point, as a tree with many branches: whose root, however, is not on earth, but in the heavens, through which all the subtle elements that we call life, energy, mind, or spirit are drawn, and thus infill and animate all there is in nature.

Now, it is necessary for the Esoteric student, in order to reach a consciousness and afterward a control of all the elements and forces of nature, to commence in the beginnings of his efforts to harmonize himself mentally and physically with the apparent forces and mentalities in the physical world. The first that meets us in our survey of nature is energy. There is evidently an all-wise and all-pervading mind which acts through every living thing, causing it to use the forces of nature, and to apply laws requisite for developing in itself the necessary powers to fulfill its sphere of use in the world. Man is the exception in so far as he lives from reason, or, in other words, in the intellect. Intellect has originated what we term modern civilization, which opens up opportunities for modes of living not in harmony with the laws of perpetuity and vivacity.

All animal life—for the physical body of man is only an animal organism—is indolent, and civilization has introduced means to evade the wise provisions of nature to force the physical into positive, energetic, alert activity; so that, notwithstanding man has more vitativeness than any animal in existence, there are those which live much longer, and among whom sickness is unknown. The few men who reach a great age are those who apply the laws of perpetuity more perfectly than the masses; and these laws are found by examining the life, habits, and character of the animal world.

The strongest and most vivacious animals are the most



stoic in their habits. Examine for a moment their life and see what we mean by the word stoic. Take for example a wild cat, a wolf, a mountain lion (jaguar), or even the wild deer. They are necessitated to be always active in the pursuit of their food; as carnivorous beasts they must have great agility, and must necessarily be provided with the instruments by which to catch their prey. They must be ever on the alert lest some animal of superior strength prey upon them; therefore there is no time, night or day, during their life, that they are not watchful. When they sleep, they can not lie down as we do, fall into a dead sleep and spend the night in absolute unconsciousness, but they, as we say, must sleep with one eye open; that is, with a portion of their senses continually awake so as to hear the slightest sound of an approaching enemy. Now, do we imagine that these animals suffer for the want of sleep? I think not.

Again, look at their young; see with what energy they bound about and play. The kitten, as an illustration,—how it pretends to catch its prey! makes all the motions that would be necessary in the most desperate struggle. During its kitten life, it “plays” all that it will be called upon to act in its maturity; and when that maturity is reached, it has the development requisite to go right on with its work. We see by carefully watching the animal world that the application of the law of energy gives added capacity in the desired direction.

Now, if we wish to enjoy the benefits derived from the intellect and from our superior facilities, we must lay hold upon the activities of physical nature. We find a law in our own being superior to all the laws and forces governing the animal world. This is the law of mind; and while mind is the individual's self, yet self can guide self, and actually change its own qualities. Mind is active and formative; therefore whatever thought we form and accept as a reality becomes a law to us. If we by thought endeavor to use the physical forces of nature, we will gather them to ourselves and organize them into our physical structure. This is best known to us of all the laws of nature; yet when it comes to a general application, we appear ignorant of it. The athlete knows, as we all do, that practice in the exercise of muscle produces power. There is no limit to the application of this law, everything else being equal.

It is also well known to the pugilistic trainer, that it is

necessary to keep his man celibate for some time before he meets the opponent; and the master of Esoteric science knows that, if a man retains all the vitality generated in his nature, he can go right on developing the body, making it all-sufficient in strength and vivacity for almost any feat necessary, and that, in connection with this power of the body, the power of mind may be increased so that it can lay hold upon the physical energies outside of the body and cause them to serve his will, just as he does those incorporate in his own organism.

By musing upon the subject of physical strength and motion, we readily discover that mind is the cause of all motion, and that physical power is the result of will. It matters not how great a man's muscle and how well organized his body, the mind and will must have a proportional development in the direction of use; otherwise a ponderous body and powerful muscles would become an unbearable burden to even carry about. But nature has so arranged all things that muscle and general power of body cannot be obtained without will sufficient to control it; it is the will and mind that builds and moves the machinery of the structure. This control of the organism is accomplished by being consciously allied to nature, and experience gives faith; for every additional effort, while muscles are being developed, demonstrates to the consciousness the powers possessed, so that faith in the ability becomes, to a certain extent, perfect.

Now this same faith which enables the animal to lay hold upon the physical forces, and to cause them to act through the nerves and muscles, enables the Esoteric master—who knows how—to lay hold upon these forces, and not only cause them to act through his organism, but, by methods well known to himself, he can gather, concentrate, and cause them to act independent of that organism. This is called magic: but this power is obtained only by a study of nature, and a discovery of the fact that there are, as it were, electric wires connecting the centers of his own vitality and mentality with all the forces of the physical and even of the invisible world. When a man has studied these things, he knows that he is not only connected with everything below him in the world of matter, but that he, the thinking, intelligent being, is really the quintessence of it all, and therefore by natural right, its controller, its master.

The steps leading to this are obtained by experimentation

(experience.) The neophyte must first conquer the apathetic inclination of the physical body, and all its demands for gratification in every conceivable direction. In doing so he must remember the motto, "Use determines all qualities, whether good or evil;" and this motto suggests two other principles as the inevitable,—object and method. The object must be a perfectly healthy physical and mental organism; the method in perfect harmony with the producing causes of existence. If these methods are judged merely from the animal standpoint, then only animal powers will be obtained; but if they are judged from the mental, as the producing cause of all animal power, then it will be readily seen that, although necessary to suppress and control all the demands of the physical, this cannot be done without supplying these demands from the mental source. In other words, he simply rouses the ordinary tendencies of nature, and governs them according to his will and intelligence, instead of being governed by them through the feelings and emotions. Thus he will use the means that develops energy and vivacity in the animal world, refusing all tendencies which limit, disease, or even weaken any of these powers. It will be seen that mental discrimination, finer and more delicate than has heretofore been known, is the absolute essential to the application of methods.

There is another important factor in the development of great physical power, which may be called the equilibrium demanded by all nature; for wherever there are mental conditions requisite to the development of a powerful physical structure, there is also combined the activity of the life-creating principle (sex), with a disinclination to use it to extremes. All power depends on the amount of life, and the seed generated by the body is the only vessel capable of holding life; therefore whenever that is abundant, there is always an equal amount of power. But there may be conditions of inactivity on the part of the individual or animal, and, consequently, no inspiration of life; then the body seems to be filled with an inert element which suppresses all inclination and capacity for action of mind or body,—sometimes causing a suffocation. Therefore it becomes absolutely necessary to obey the general law of nature as expressed in the animal world by keeping up vigorous energy. As has been before stated in this magazine, those energies may be mental or physical or even spiritual.

It must be remembered that in the regeneration man takes the place of the earth. In order to explain this we must look at it from the other side. The animal—man living in the animal or generic sphere of life—is in the descending currents of involution; the life from the Creator descends into and through him down to the life below him into the earth. The ascending currents of evolution, starting from the earth, come up through the vegetable and animal life and into man, thus ascending toward the angel world. Man in the regeneration, so to speak, dams up the descending currents of involution and turns them back, when they become the ascending currents of evolution. This frees the mind and soul from its bondage to earth, and the physical body becomes to him the earth, the world of matter, which he uses, and over which he rules,—uses it by taking the seed-germ from earth-grains, etc. as food for the body, carrying the crude life element thus obtained up through all the stages of development and transmutation even—if he is able—to the qualities of the seraphim or flaming keeper, which can alone receive and become a vessel to contain the high grade of spiritual, conscious life.

Now, it will be readily seen that in order to take the crude elements of nature, which we do by eating and drinking, we must carry them through each of their several stages according to the law of the nature to which they belong; that is, the animal life produced by the physical body must attract and be infilled with animal strength, activity, energy. Therefore it is absolutely necessary for the neophyte to overcome all inclination to inertness and practice the positive or stoic; and he may learn how to do this from the animal world, which through the wisdom of creative mind is kept always on the alert, and never allowed to rest except under conditions of absolute need,—sometimes not even then.

When this life has done its work as an animal or physical force, it must be carried up to a mental power. This again is only accomplished through an effort to use these faculties. In the first stage of these qualities of life, they can only supply thought in relation to the material world; through and by this mind power we govern the physical body, and understand material forces. As this life ascends to higher qualities in its transmutatory or evolutionary course, it has capacity for understanding all things on the plane of existence on which it rests as well

as all below it. So as it travels up the ladder of refinement and unfoldment, its effort is always the act of inspiring the qualities fitting it for the accomplishment of its purpose upon its particular plane. Therefore every step up the ladder of attainment is made by laborious effort until the life qualities have reached a realm in which its consciousness is of pure spirit, when its activities and energies become, as it were, self acting; having touched and united with the source of all action and thought, all activities become spontaneous. The neophyte has entered into rest, has ceased from his own works as God did from his; that is, he is freed from the controlling power of generation (creation), and being allied to the Creator himself, he becomes a joint creator. Therefore the words of the angel to John: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Thus it becomes evident that man, through his possession of a physical organism, is allied to all the material, metaphysical, and spiritual forces—principles, elements—of nature, and must by the power of an unyielding will and an untiring energy hold a controlling influence over all planes of nature which, in his body and thought, he has been able to touch. Here appears the symbol of Atlas with the world upon his shoulders; for the neophyte by these methods is placed beneath the world of creation, and, by the inspiration of godlike power, he must lift and carry it onward and upward. The burden is exceedingly heavy until he reaches by superhuman effort the right hand of God; from that time forward, his yoke is easy and his burden is light.

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"Never upward look for heaven,  
If no heaven's begun below;  
Never onward look for heaven,  
For you pass it as you go;  
Never outward look for heaven—  
Outward lies the slough of sin,  
The old corrupt, fermenting leaven—  
Look for heaven alone within."

## THE DESTINY OF MAN.

BY T. A. WILLISTON.

The past ages of the world have been those of preparation ; the present is the summing up of the past, and is to be one of action. In the past the souls of men have been undergoing a state of tuition to fit them for the high and exalted station they are ultimately to fill when the fruit of the earth has been ripened and God's children are given their inheritance. Before that inheritance can be intrusted to them, they must first pass through a process of education and individualization, in order to prepare them to understand and to accomplish the purpose of God in creating the world and filling it with the life principles which to-day we find manifest in human form.

The souls embodied in flesh, and who at the present time inhabit earth, were created—or rather the principles which they represent were held in the thought and imaged in the mind of the Creator—when in the beginning he spoke the word which produced our world. These principles embodied in the creative thought were there because certain ends were to be attained. They first found expression in the low form of ensphered life which first existed on our planet.

This life, being very limited in its action, could advance but slowly along the pathway toward perfection ; yet it was held in the earth form until experience or knowledge was gained, when the earthly tabernacle was destroyed, the animating spirit freed, and the particles composing the material covering, losing the mind power that held it in form, were dissipated into the ether from which they had been drawn, in order that they might be again used in different combinations,—perhaps to clothe other spirit entities with flesh. The freed spirit, having gained growth through experience, was able to take on a more highly developed material organism in order that it might be better fitted to express the increased mentality that it had unfolded. This is the wonderful process of evolution ; and God employs this means in the education of his children, so that when they receive their kingdom, they may have an understanding of all its

workings from personal experience. This process of evolution is the pathway man has trodden, the one by which he has developed from the lowest form of life; it is the means whereby he will continue to advance until he has reached a point where all parts of his nature become balanced and unfolded, and he is able to stand before the world as a Savior,—a Christ.

Mind is the great factor governing and controlling life, as it acts and reacts through man. It may be classed under two heads,—the divine and the human. The divine mind of God fills all space, and can only be understood by the finite brain of man as a vast ocean of unformed thought. When God thinks, he thinks for the accomplishment of a purpose, and his thought affects all life, from the lowest form, to the creation of worlds. When man living the regenerate life thinks, his thoughts are living entities endowed with that marvelous principle life, which through the subtle working of his mind he has drawn from himself. The extent of the life embodied in these thought creations is measured by the intensity of the will of the individual; and they become either instruments of good or evil. When God formulates a thought, although it may change, it in itself is eternal. It is this power of forming thought that makes man like his Creator.

The mind of God is as unlimited in its power of action as is the unmeasurable immensity of space that it fills. All power, all quality, all principles that exist in the universe are contained in it. It is the formless power that holds and controls all worlds and systems of worlds. Those gigantic suns with their wonderful retinue of planets, which apparently float unfettered in the blue firmament that bounds our vision, are controlled absolutely in their allotted path by the silent power of this Master Mind. The life which vivifies and animates our world and all worlds of all systems in the universe, that from which we derive the power of existence, is drawn from this fountain of all life; and strangest of all strange mysteries of nature, this wonderful mind power is God our heavenly Father! We bear the same relation to him as a son does to an earthly parent, and the attitude of mind in which we should ever hold ourselves is an earnest desire to know his will concerning us.

In this constant desire the power of prayer becomes manifest. It is this power that attunes the vibrations of the soul to those of spirit; and when the harmonies of spirit can be perfectly

established in the physical body, man becomes the son of God, for he is then one with the Father. He is no longer a stranger to future events, or to his ultimate destiny. The dividing line between spirit and matter having been bridged, he is in a condition to hear the Father's voice, and, being able to hear and understand the loving voice that speaks in every soul, wisdom will be imparted to him; and when man receives wisdom, mother nature gladly unlocks the door of her storehouse of knowledge and understanding. Thrice happy is the man who has reached this stage of unfoldment; for then the power and the dominion are placed in his hand,—power and dominion not alone over the beasts of the field and the fowls of the air, but the conscious ability to reach into the unexplored vastness of the universe. To form from the unformed realm of mind new thoughts, and to build from them a center which in time will be a new world, with man, the new-born son of God, its creator and ruler. Such is to be the ultimate of human existence. Such is to be the destiny of man.

To be a creator is the ultimate for which man was formed. To be like God is the final end of all earthly experience; for are we not told by accepted authority that man is made in the image and likeness of God? The time when man shall possess godlike powers is not so far off as most people imagine. In a few short years, at best, a new age shall dawn upon the world, a kingdom shall be established,—the heavenly one, which the seers of old saw in spiritual vision. The inhabitants of that kingdom are already on earth, clothed in mortal garb awaiting the time when God in his wisdom and love shall call them together and unite them as one body, which shall be governed and controlled by his own great mind. Those who are to dwell in that city will be the most highly developed men and women on this planet. The signs of the times all point to the fulfillment of the ancient prophecies; and we firmly believe that before many years have passed, those of us who survive the coming calamities will see it established in material form.

This body of people are to ultimate the purpose of God as it relates to material existence on our earth. They are to rule the affairs of men, and govern all that relates to the development of the earth. They will be the embodiment of knowledge, love, and justice. Their wisdom and understanding will be received direct from the messengers of God, and will be reflected on



their minds and souls by the power of thought, which passing through bodies made perfect by freedom from selfishness and lust, and all earthly elements, the knowledge received will be untainted by personal desires. This will enable them to rule the earth wisely and well: they will rule as God rules. This people will be the kings and priests spoken of in Revelation; they will be the guides and counselors who will be able to lead their younger brothers, until all will be united in one grand and glorious universal brotherhood. It is this people who are to accomplish that reformation to which the remotest past looked forward. It is this people who are to purify the earth from sin and sorrow; to finish the work begun by Jesus, and to cause the millennium, which is to usher in the one thousand years of rest from sin and trouble. The power of mind will be the factor employed; not the animal mind, but the arch-human, which has been endowed with the powers derived from the Father. Brute strength, which now controls and governs, will be overthrown; Justice, the subtle goddess, will be crowned and placed upon her throne; all men will be free,—permitted to act according to the dictates of their soul.

Man possesses so little power at this stage of the world's unfoldment because his mind moves in the small orbit of self, and is limited in its power of action by the experience he has gained in this and other lives. The limit of the capacity of the human mind is the boundary of the narrow confines in which he is placed at birth, and in which he must remain until the end is attained,—that point in the soul's onward march at which spirit returns to spirit from which it came; or rather, when the son, filled with wisdom and understanding, returns to the Father's house after a sojourn of centuries of embodiment in matter, a fitting representative of that Father who has created him in order that he may be like him in power and glory.\*

This union or oneness with spirit is the ultimate of man's creation. It is here that the soul recognizes its divine origin; and the incorporation of that one thought into the inmost makes conditions in the soul that permits the individual to exclaim as did our Lord, "I and my Father are one." The keys of all power are placed in man's hands, and he, having attained

\*Our readers must not infer from this that we accept the theory brought from the far East, that the spirit returns to God and is lost in the Universal Mind.

sonship, is intrusted with the secrets of his Father. These truths cannot be understood; they must necessarily be the fruits of soul growth. But, if we keep them continually active in the mind, thoughts suggested by them will be builded into and become a part of the physical and soul structure; and so the great work will be accomplished, if we are living the life of regeneration, and refining our nature by an absolute dedication of all to God and a renouncing of all fleshly lusts. When this union has been effected, we will be conscious that the secret of spirit power has been given into our keeping; and we will recognize that we have the keys to the door of the temple of wisdom, and that we may draw from that divine storehouse knowledge which will enable us, the divine sons of God, to do the things that our Father does. It was for this that man was created; it is the ultimate toward which we are striving.

In the beginning the embryonic soul possessed little, if any power. Its state of ensphering or earth life lasted, perhaps, for only a few short hours; but the experience gained, even in that short space of time, was sufficient to enable it to take on a more highly developed physical body. Each life increased its brain power, or capacity for action, which, limited as it must necessarily have been, permitted the soul to gain certain experiences, and, therefore, an understanding of material law. This knowledge of the principle representing material law, while not consciously understood by the physical brain of either the animal or of the undeveloped man, became builded into the animal soul or soul memory, and remained stored for future use. This storehouse, in which the accumulated knowledge of past ages and conditions have been stored up, this book of forgotten memories, while unknown to the average man, can be unlocked, and the experiences utilized, by the man who has gained an understanding of the spirit's power over the material conditions of earth life. Such has been the plan of the Creator from the beginning.

It is true, that, when the soul of man becomes consciously and intelligently united with the mind of God, the book of past memories, which now remains sealed, will be opened; and from the multifarious scenes and experiences of that forgotten, but now remembered past, the sum total of all earthly lives will be weighed. If the good and righteous deeds balance the mistakes and errors, the equilibrium of material existence will have been

attained, the mystery of the paradox of earth life solved, redemption made possible, the Christ within born; and the soul, crowned with the wisdom and understanding of the ages, passes on to more exalted fields of experience and conquest. This is to ultimate the destiny of man on earth; this is to be the glorious end of all the God-born sons and daughters of earth; this is the high hope and desire of our beloved movement; this, we are satisfied, will be the reward of all those who reach the high goal toward which it points. It is for this that the Esoteric student has renounced the world; it is for this that he continually prays God to bless his labors.

Dear reader, has the path which your soul has trodden led you to where you can accept this great truth? If it has, and you feel that you are strong enough to tread this narrow path, and if you wish to know whether you are in a condition to renounce all for the sake of your fellow-men, ask yourself the following vital questions, and answer them in the quiet seclusion of your most secret chamber, face to face with God: Am I satisfied with the present chaotic state of the world, or do I desire the harmonious, loving spirit of God to rule and govern in the hearts of men? Am I satisfied to remain one with this world and its people, or do I desire separation from them, a union, a oneness with my God? Have I gained a sufficient understanding of the pleasures and pains of earth life? and am I willing to die to all the joys, sorrows, and vicissitudes of material conditions, to lose my personality in God, and to be guided and controlled by his mind? If you can answer these questions in the affirmative, you are ready to recede from earth, and to advance toward spirit; you are in a condition to be converted and become as a little child, kneeling in perfect submission before the throne.

One of the most difficult things to gain in leading a high, spiritual, Christ life is perfect confidence and trust in God; yet of all things it is the most essential. Before we can make high spiritual attainments we must realize that the ultimate destiny of man, that for which his Creator designed him, is that he shall have dominion. This power of dominion must first have expression in the individual. The passion nature which continually burns upon the altar of man's being is the greatest power, not only in individual man, but in the universe at large. This power must be brought under control of the mind; and

the forces generated must be transmuted by holy thought into that spiritual nerve fluid which illuminates the understanding, clears the mind of all preconceived ideas of error, and awakens the soul to a knowledge of its utter dependence upon God for all things.

If the neophyte holds this attitude of mind, banishes all selfish desires, and is satisfied and content to be guided by the Spirit of God through good and through evil report, the high destiny for which he was created will be made clear; and although the pathway to it may be filled with thorns and briers, yet, in the vast region lying beyond, he will find that oneness with his Creator, that peace which passes all understanding. He will realize that the labor and struggle of the past ages has not been in vain; but that each act and experience, of the past and of the present, are but as building stones which he, the real man, has himself builded into that living temple which we find expressed on earth as a spiritualized son of God, a perfected man, who has reached the destiny for which he was created.

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## BRIEFS.

### NUMBER THREE.

"Not an enemy in the world!" Well then, he or she must be negative, a nondescript; there is no merit in the encomium. Wrong, insensibility, and selfishness are foes of truth and justice; by defending these twain, you make enemies. The Chevalier Bayard was called the knight without fear and without reproach—but what enemies! Or to take a more exalted personage, Jesus had many bitter enemies, made so by his very efforts to do them good. He said to his disciples, Let them alone, they be blind; cast not your pearls before swine. All the amenities and graces of humanity seem to be lost on a churl or a shrew. William Penn said, "Lend them what thee has, do them kindnesses, and *thee* shall make them thine enemy." Then, again, every other man we meet and nearly every woman has some hobby or whim, which you question at your own peril;—you may escape Scylla only to bring up against Charybdis. But the greatest enemy-maker is the hasty temper that flashes out in words which do their work with the double-dealing and precision of the boomerang that recoils upon the thrower.

Singularly enough these oftenest pass between the most closely associated. You are aware of the vanities and frailties of your associate, and are considerate of them usually; but there dawns the day upon you when fate decrees that the Christian graces shall desert you for a moment, and then instead of fighting fate, you weakly say something of which you repent in sack-cloth and ashes. Yet these are harmless compared with the deliberate words of hatred, of insinuation,—venomed, barbed words that enter the flesh like the porcupine quill, leaving no blood stain, yet they cannot be withdrawn. But even these need not fester or set on fire our blood. In whatever way enmity or hatred may assail us, we need not lose fortitude; philosophy need not desert us. We may not prevent having enemies, but we can so demean ourselves toward them that, as with Bayard, they can have no just cause to reproach us.—'Rome.

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### LOVING WORDS.

Loving words will cost but little,  
    'Journeying up the hill of life;  
But they make the weak and weary  
    Stronger, braver for the strife.  
Do you count them only trifles?  
    What to earth are sun and rain?  
Never was a kind word wasted,  
    Never was one said in vain.

When the cares of life are many,  
    And its burdens heavy grow,  
Think on weak ones close beside you;  
    If you love them, tell them so.  
What you count of little value  
    Has an almost magic power,  
And beneath their cheering sunshine  
    Hearts will blossom like a flower.

So, as up life's hill we journey,  
    Let us scatter, all the way,  
Kindly words, for they are sunshine  
    In the dark and cloudy day.  
Grudge no loving word or action.  
    As along through life you go:  
There are weary ones around you,  
    If you love them, tell them so.

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

BY A. R. BOYD.

In order that our readers may understand that planetary positions have a general as well as an individual effect upon the people, instead of using the date of birth of an individual, we have written from the planetary positions for the month.

Until a comparatively recent date only the so-called superstitious few entertained, in any degree, the belief that the heavenly bodies composing our solar system are in any way connected with the life and destiny of the individual, or, in a broader sense, of mankind. Even at the present time a majority of the people either feel no interest in the thought or reject it with scorn and ridicule; in either case having no comprehension—and neither desiring nor seeking one—of the divine laws underlying that which they refuse to receive as a truth. But that the ever varying positions of the planets with relation to the sun,—the center and source of life of the solar system,—and that the signs composing the zodiacal belt defining their orbits have a use in the economy of nature closely relating them to mankind, has been clearly demonstrated,—proven beyond a doubt; and proof may be re-established by any one who will take the date of birth of a person with whose character he or she may be acquainted, and read up the characteristics given in Solar Biology according to the position of the planets for that date.

While the planetary influences active at date of birth are, in a particular sense, an index to the character of the individual and indicate in him or her the dominant note of the being, it is also true that the influences active each day are reflected in the feelings, thoughts, and actions, though varying in expression according to the nature or dominant of the individual. Again, while each person gives an individualized expression to the influences operative, yet the entire body of humanity being moved upon at the same time, causes, in the aggregate, a concerted action toward one common end; and the result is as if the entire body of humanity were one person and moved by one impulse. This brings us to the real point intended to be presented for the consideration of the reader; namely, the effect of planetary influences upon the mentality of the body of humanity.

Considered from the helio-centric, the positions of the planets for the month of December, 1895, present a rare combination, and one of great significance as well. During the entire month three of the planets, namely, Uranus, Saturn, and Mars, will remain in that one-twelfth zodiacal division of the solar ether designated by the sign Taurus; and from Nov. 30 to Dec. 10, Mercury will also be in the same position. Thus for a period of ten days duration four of the eight centers of dynamic force will be vibrating their distinctive and varying qualities in the same division of the solar ether. The quality of the fluidic element of this division is such as allies it to the sense nature of the human family; therefore it is in the sensations, the feelings, appetites, and passions, impelled by the selfish desires of the human family, that we should look for an expression of the combined qualities of these four planets. This sign of the zodiac also symbolizes the physical or animal will of the human being; that will which springs into activity in response to the multitudinous desire of the mind for personal and selfish gratification. This physical will, in contradistinction to the spiritual will, is the direct agent of the serpent nature. It is the negative pole of the positive animal forces of the organism. The expression of this will, the methods employed in obtaining results, is always that of force, although in the higher grades of intellect it is combined with a strategic policy; this being subterfuge only, however, and like to the velvet-cushioned paw in which is concealed the sharp claws of the wily animal bent upon securing its prey.

The effect of Uranus in Taurus is to lead the metaphysical tendencies of the mind into the sensations, turning the attention to the phenomenal side of spiritual subjects and experiences.

Saturn in Taurus contributes the qualities of form and order to the intuitions and sensations, and imbues the mind with the desire to scientifically demonstrate psychic truths on a material plane; in other words, to establish by experiment, in certain prescribed forms as to method, facts concerning the power of the individual to cognize by senses like to, yet transcending the physical senses, those things belonging to the plane lying next beyond the world of physical sense.

The planet Mars radiates a quality entirely distinct from either of those considered. Feminine and cohesive in quality, embodying the elements of love, carefulness, and maternal pro-

tection and preservation, when allowed to dominate the reason, it becomes aggressive, combative, tyrannical, manifesting hatred toward anything that threatens to disturb its interests, even to destroying others in order to preserve its own.

The quality of Mercury is mainly physical force, and whatever mental qualities it may radiate are of this order. In the sign Taurus, acting in conjunction with Mars, it augments the power of the sensational or physical will on the sense plane, simply serving as an impelling power toward the accomplishment, by physical means, of desired ends.

The earth enters the sign Sagittarius Nov. 22, and remains therein until Dec. 21. The qualities of Sagittarius are those of the warrior, its symbol the Centaur, holding a drawn bow and arrow with hands upraised as if in the act of shooting. Sagittarius is the server and protector of existing conditions, especially with relation to the life of the body; in nature concentrate, bold, fearless, and determined; selfish and exacting, disposed to gather to and hold, or bind. In its relation to the source of life, the earth occupies the position that the heart occupies in the functions of the human body, i. e., it is the heart of the solar system. The quality of this one-twelfth division of the solar ether designated Sagittarius the warrior, is, therefore, being imparted to the people through the emotions, feelings, and desires. The position of Mars intensifies the warrior qualities of Sagittarius, and, acting as an irritant to the sense nature, impels to still greater extremes the dominating, fiery impetuosity of the Sagittarius nature.

The planets Jupiter and Venus are in the sign Capricorn until Dec. 7 and 5 respectively. While they remain in Capricorn, the ideals and loves of the people, to a considerable extent, will be absorbed in efforts to better the conditions existing in the financial world. Plans and schemes toward this end will be evolved and prosecuted with desperate earnestness. The position of Jupiter in this sign for the past year has had great influence in raising the hopes of the people regarding business affairs.

Capricorn being the business sign, plans and methods will give such confidence in financial resources as to lead the working classes to feel as though abundance were at their command, consequently, destroying all fear of want. Venus, the love planet, adds its power to these conditions, being also in Capri-



corn from Nov. 17 to Dec. 5. The influence of this planet has been to give strength to acquisitiveness among the heads of the people and in the general business centers.

The two planets then pass into Aquarius, the sign governing the people, the masses. The result of these positions will be to cause people living on the sense plane to have a desire for organization as a means by which to force their plans and methods. A feeling of partial security has obtained, and the natural love of ostentation is slowly gaining ground in the mind. This state of mentality will be intensified when the earth has entered the sign Capricorn, which will occur Dec. 21. Then many will yield to their selfish desires and indulge in excesses and extravagances of various kinds, the end of which is disaster and distress and confusion.

The planets all being in those signs representing the physical and mental activities, the qualities being vibrated throughout the solar ether are necessarily composed of like attributes only, and find their point of contact in the human family in the sense nature, of which the emotions, feelings, and desires are agents. Hence man's reasoning will be of the physical and sense order, unless he is able to realize his position, and to bring the interior or soul powers of his own nature into expression. This order of reasoning which is of the physical brain and outer senses only is always erroneous, and leads into many difficulties. It may serve apparently well for a season, but the end is destruction. Disaster and death are in its train. The probability is that during this period written of, those who administer the affairs and control the destinies of nations will sow the seed which shall precipitate the great struggle among the nations of the earth.

Taurus being an extremely selfish sign, belonging, as it does, to the physical senses, will create additional selfishness among the people, and augment that which now exists. Uranus will give secrecy and subtlety to all the movements of diplomats and leaders of every grade. Saturn will also impart keen and subtle ideas. Mars gives combative and warlike tendencies; and Mercury, governing the forces of mind and body, will unite to form a disposition among the people to take what they desire by force.

Now, from the position of the planets and earth at the present time, we can safely prophesy, considering the present

mental attitude of the world, that the nations through selfish greed will become so entangled in their diplomacy that war will be inevitable; and that probably all the civilized nations will become involved. Possibly the United States may escape this general melee, because we have only—as it has been rightly called by other nations—a “boodle government,” and our foreign interests will probably be ignored. But we will not escape the trouble that these positions of the planets, and those which are to follow, will bring upon the world; for we may expect awful labor upheavals, combat between contending factions, and a general distrust of government officials. Machinations of secret orders will be active in directions now little dreamed of. Religious organizations will become more greedy of power and gain; and, as the mentality will be of the senses, all moral restraint will appear to have been banished from among us. So that it will be more difficult to tell what will not occur to break up the present tranquil condition of the world than to predict what will occur; for the seed of evil will be sown by this massing of the planets in a way to stir up and bring out the animal, sensual, cruel, designing propensities of the human family. But we do not look for these things to come to the fullness of manifestation until the last of 1897 and 1898, when the planets Uranus and Saturn will enter the serving sign, or the sign of external expression, Gemini.

During all this time international commotion will increase, robbery and murder will grow with frightful rapidity, and the effort to maintain law and order will be futile, the government becoming that of marauding bands. We see in these positions the fulfillment of the Revelation as spoken of in Bible Reviews. We would further prophesy that the effects of these planetary positions upon the minds of the varied classes will be as follows: Those who have been formerly held in check by the fear of the law will become fearless and most vicious. The trader will throw off moral restraint; the money getter will grow more greedy; the politician will become bolder and more designing, using existing laws to any extreme that will enable him to carry out his designs: the seeker after magic powers will be favored by great and startling manifestations; and the seeker after God and truth will be forced into hiding and secrecy, and will be led to relinquish everything for his inner convictions.

## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

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### QUESTIONS AND ANSWERS.

*Ques.* What is the best way to kill out the emotions—not only the unhappy, but the happy ones? How should we treat impulses?

*Ans.* Impulses and emotions arise from the same source,—living in the senses, that is, from the senses having control of the mind; and when we kill out one, we destroy the effects of the other. Those who are emotional have a great deal of love in their nature. To subdue emotions and impulse it is necessary to suppress all desire for pleasure and to conquer all fear of pain or loss. The conquering of fear in every department, even to the minutest detail, is one of the most important attainments. The desire for pleasure, pleasurable sensations, every form of happiness, is really the root from which fear grows. But if we lay hold upon the two principles, love of pleasure and fear of pain, by a stolid, stoic force of life and thought, we will thereby not only kill out the emotions as a deleterious influence, but we rob the mundane of its controlling power over us, then impulse ceases because the mind becomes the master; the individual lives in the realm of mind and causation, and is no longer subject to temptations, or any of the baneful influences of the unseen world, the only way in which we can be affected by elementals, or the psychic condition of other minds, which is the influence of black magic, no matter from what source it comes. The strongest feature of "Practical Methods to Insure Success" is the drills, such as early morning baths, physical exercise, etc. In fact, all the directions relative to the stoic life lead directly to the subduing of fear of pain and love of pleasure, which places the emotions and all the sensations under the control of the mind. The truly feminine side of methods to this end would be to concentrate all the love and desires—in short, all the being—upon the divine love, and to place selfhood in perfect submission to divine will, allowing the divine love to flow through and control you. But right here you must guard against the selfish appropriative inclination of the carnal woman; for as soon as she begins to realize the divine, it fills the whole being with such ecstatic joy and peace that she begins to

reach out for it as a gratification of the sense of enjoyment, instead of allowing that divine love to flow through her into her sphere of use. But here, again, many who are very harmonious with divine order are bound in the service of sin and depravity by turning the love which they inspire upon individuals who happen to be connected with themselves. Thus it becomes a selfish force to bind them and others to this decaying age and order of things. Therefore the only way in which the inspiration of this love can be made useful is by seeking earnestly to know the will of God, that you may do it; and, in doing it, you must kill out all love of every person. We know many, who, not having conquered the love of the individual, have turned through the emotional nature into the spirit of devotion as we have advised, and have individualized the Lord Jesus. When evil spirits have come to them personifying him and claiming them as their bride, and they have been carried in their devotional nature to believe themselves the bride of Christ, the queen of heaven. Some believe that the Holy Ghost is a person, and that they are its bride. Thousands of others have bridegrooms who claim to be great masters, wise and good spirits, etc. All kinds of lying deceptions are brought upon woman through touching this realm of her true nature without a knowledge of divine law and method; so much so that it seems to us almost impossible for woman to reach any degree of attainment while in the outer world. There was a good reason for the belief of the old masters that it is impossible for woman to make these attainments, because woman in her true nature is love, harmony, beauty, and devotion; and unless these are all guarded by some one who has reached the attainment from the positive side of wisdom, knowledge, and understanding, she is sure to be led into some condition which will be fatal to spiritual attainment.—[Ed.]

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*Ques.* Where does self-development end and egotism begin? Should one soul allow another to trample on its rights?

*Ans.* Self-development should never end, and egotism should never begin. The Nazarene answered the question, "Should one soul allow another to trample on its rights?" by saying, "Love thine enemies, pray for them that despitefully use you and persecute you." And again, "Vengeance is mine, saith the Lord, and I will repay." But evidently what our correspondent wants to know is what would be selfishness in the way of self-preservation. It seems to us to resolve itself to this: Our first duty is, through the guidance of his Spirit, to obey God, to whom we have dedicated our lives. Therefore, as Jesus says, "Seek first the kingdom of God and his righteousness;" that is, we do our duty to those around us so long and in so far as it does not

interfere with our duty to God and the attainment of his righteousness. You should remember that the selfish person always sees selfishness in others, the egotist nothing but egotism, and so on through all the catalogue of human propensities; therefore those around you will continually throw upon you the thought, and produce in you the consciousness of these evils when you are doing your duty most faithfully. If you are seeking God-likeness or God's righteousness for the sake of the pleasures and powers attained thereby, that is selfishness; but if you are seeking those attainments because it is right, because it is a duty laid upon you by the Creator who formed all men and women for that purpose, or because you desire powers to enable you to be of greater use to the world, this would be unselfish, and simply doing your duty. When the law-makers of Judea made it a crime in the eyes of the law to teach in the name of the Lord Jesus, Peter and the other apostles answered and said, "We ought to obey God rather than man." Acts. v. 29; and we think that every one, man or woman, ought to keep that thought in mind. The laws of the land, and of society even, should be obeyed until a distinct issue is raised, as in the above quotation; then we should choose to obey God, no matter what they may say or do about it.—[ED.]

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*Ques.* I can say truthfully that, since I have become interested in the Esoteric movement, I have come nearer being able to control the waste of the life forces than ever before. Still I have not reached the point I desire to attain, and write you for some advice which will enable me still further to stop the escape of the seed. You remember that Christ said, "I came that ye might have life, and that ye might have it more abundantly." As you have been further along the road than I, I come and ask that you will kindly advise me as to how I may be able to conserve the energies, and thus be able to have a larger abundance of life. I do not hesitate to call upon you, because I believe you are made happy by assisting others. Sometimes I go over a month without an emission, and then I feel like living; but again I have two or three a month, which sets me back to where I was before, and my efforts at progress seem almost hopeless.

*Ans.* Yes, we know well how desirable it is to reach those conditions brought about by perfect retention of the life. There are two methods which I would suggest. But before introducing either of them I would say, You should live a very positive life: be always busy, mentally or physically. The methods in connection with this are: Make it an absolute rule not to go to bed until you are thoroughly sleepy, even if you sit up all night. Then, the moment you awaken to consciousness, bound out of bed without a moment's thought and prepare yourself for the day's work. Hold unyieldingly to the principle that the body will continue to sleep as long as it needs it. If

you find that you wake to consciousness frequently, so that apparently you get no sleep, then make it a habit to lay the body down and let go of it as thoroughly as you do of your coat when you take it off; and as soon as you begin to feel like moving around, get right up and begin to work out some mental problem, either by writing or in thought. Try to do it from the musing attitude, rather than by the hard reasoning of the brain. By this method you conquer sleep altogether, and live in an eternal consciousness; but that consciousness is of the soul, the real self, and not of the senses of the physical body. Unconscious sleep is not a necessity to life, health, and vigor. Of course you know that if you live above it, hold a continual consciousness, there will be no further danger of loss of the seed, and the work will have virtually been accomplished. Let me suggest that you write your thoughts, and make it a business to arrange an orderly system of knowledge; and probably you will find yourself in possession of thoughts that will be of practical value to the student. If so, we would be glad to publish them in *THE ESOTERIC*. By the effort to teach others, your mind will become orderly, and the way will grow clearer to you.—[Ed.]

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*Ques.* Have found in the case of another lady who is lecturing, as well as in my own experience, that some people have the power to throw a semi-hypnotic influence upon the speaker, causing hesitation, confusion, sometimes utter forgetfulness of everything except the fact that *one is, and has the right to be*. Have never lost consciousness, but feel the adverse influences as well as see the current directed to me. What can one do to counteract, so that this will be unable to cause any effect?

*Ans.* Anger, directed by a well ordered intelligence, will always crush such influences. It must be remembered, however, that anger is only the excitement of the will to do or not to do. The intelligence must take under consideration your right to noninterference, and your superiority to one who would thus interfere. This attitude of mind will enable you to rise above fear, which is the cause of weakness, and subjects you to such influences. If you have entered into covenant with God, dedicating your life and all that you have and are to him, then you can place your cause in his hands, knowing that nothing can touch you under such circumstances. This will conquer fear; and you will receive strength from on high to put all such influences to flight. Whatever attitude of mind will produce a confidence that all such influences are powerless will immediately free you from their effects.—[Ed.]

## BOOK REVIEWS.

"Life and Light from Above," by Solon Lauer. Published by Lee and Shephard, Boston, Mass. This work is a beautifully bound and elegantly composed volume of 260 pages of poetic prose and verse. The style is peculiarly suggestive of the ideality of the ancient Greeks. It is a work fitted to charm, interest, and instruct the struggling souls who are burdened with the cares of the world and the perplexities of city life. Its inspiration is drawn from musing upon pure nature. One may open anywhere and read one of the short essays of which it is composed, and be made to feel as though he had been among the mountains where he had drawn in the fresh air of the soul of nature. The author is evidently following the beginnings of the footsteps of his ancient namesake Solon, the great Greek lawgiver, poet, musician, and statesman, devotee of the ideal and practical, whose versatility and great ability in all departments has not been surpassed; and this because of his high attainment as a master in the mysteries of Delphi. All those masters knew the laws and lived the regenerate life; but we fear that some of their professed followers of modern times are setting too much value upon the magic part of the attainment, and too little upon unity with Divinity through regeneration. His book shows that the habit of this author is to retire from the busy centers and the bustle of life to seek, in solitude, communion with Nature and her God. It is through his love of the mystic or unseen that he begins to touch that realm in which all have found the fountains of knowledge, wisdom, understanding, and power; and, if he follows faithfully those lines, he may awaken to the fact of what is possibly true, that he is recovering knowledges gained among the ancient Greeks. The work can be obtained from Solon Lauer, Station A, Pasadena, Cal., or from J. A. E. Stewart, 68 Chauncy St., Boston, Mass.

We quote a portion of an essay from the above work,—not as a sample of the book, but as giving the tendency of the author's style and thought. H. D. Thoreau, of whom he writes in this extract, was born July 12, 1817, grad. at Harvard, 1837: afterward turned his hand to various occasional employment; determined, however, to work no more than necessary to provide for his extremely limited wants, devoting the rest of his time to study and the contemplation of nature; spent two years as a hermit in Concord on the shore of Walden Pond. His favorite studies were the classics, especially Homer, and Oriental poetry and philosophy:—

### THOREAU.

Thoreau, my Bird of Paradise, caged among hens! I cannot choose but love my wild-bird better than any cock of the civilized walk. What a man he was! An unique soul, falling on tame and insipid times! A wild, fierce, untamable flame-spirit, shot out of the very fire-deeps of Infinity! Thoreau has been called a fanatic because he refused on a certain occasion to pay his town tax. He did not approve of the use that was made of the money, and preferred to go to jail rather than pay what he considered an unjust tax. There were some few men over a century ago who refused to pay the tax demanded of them. To be sure, it was a tea tax, instead of a town tax, but the objection was the same, and the principle the same. These men, too, were threatened with civil penalty, but they did not heed that. The British soldiers came to seize them and put them in jail, but they would not be seized. They seized muskets instead, and the soil of Thoreau's beloved Concord

was baptized with the blood of some of these fanatics, who so stubbornly resisted a taxation which they considered to be unjust. No, Thoreau is not the only fanatic in history, thank God. Every step in human progress has been made by some fanatic, who, if he had failed, might have been hung as a traitor or a murderer. When Socrates goes to jail, the jail becomes a shrine. When he drinks the cup of hemlock, it becomes a cup of life, filled to the brim with Olympian nectar.

Thoreau's message seems to be that there is a celestial or divine Order to which man is native, and to whose laws he should conform, without respect to earthly laws or customs; that his life is one with the universal Life whose manifestation Nature is, in all her myriad forms; and that the more intimate his relation to wild and primal nature, the more fully he shall know his true being, his unity with the One Life. With Thoreau the study of nature is not an end, but a means. It is not the fact, but the significance of the fact, which holds him spellbound. Not the phenomenon, but the law which it reveals is the end of all his seeking; and one perceiving the universal law, through a particular fact, he seeks to make that law his own through strict obedience. To him, every fact, every phenomenon, is the falling apple to Newton, a revelation of Kosmic principles. Thus is Thoreau not a scientist, but a philosopher; using nature chiefly as symbol and illustration in the teaching of ethical truth. It may be said that nature is Thoreau's Bible, in which he finds all sacred laws recorded: and he, the Revelator thereof, would make plain the ways of God to man. To him, Nature is the image of the soul. What laws he finds within himself, through introspection, he forever sees written on the page of nature.

Thoreau is forever the friend of all aspiring souls. The dim image on the far horizon of the ideal, which other eyes are not sharp enough to see, he perceives with confident vision, and pictures it to men. He sings the song of the soul in myriad changes. That celestial music sounds in him above all noises of the world; and he will close his ears to all Siren strains, to all mere music from on high. He will leave friend, lover, sweetheart, if they do not walk with him on this high Path which he has chosen. Alone, though lonely in heart, will he walk, rather than be the companion of the frivolous and the vain. The empty clatter of fools, voices, which is like the crackling of thorns under the pot, he will not heed: but those divine voices which whisper and speak and sing to him out of every form in wild nature, these he will listen to, on bended knee, and cherish the echo of them as dearest treasures of the soul. His society is not on earth, but in his celestial dream-land; the men and women whom he meets are not the images of that Divine and Beautiful Humanity which, glorified, he sees in his dream-excursions to the land of the ideal.

He is a stranger on earth. He has learned its language, and will pass a word now and then with its inhabitants; he will study their ways, sometimes in a fine scorn of their frivolity and vanity; he will give to such as are worthy a word of counsel, a word of hope and cheer; but he has no breath to waste in such conversation as the inhabitants of Concord and Boston are given to. He will meet you on the high plane of ideal life, where dreams are veriest truth, and the visions of the soul are the only reality; but he will not descend to meet you. He finds himself stifled and oppressed in the thick atmosphere of the earth, and continually ascends toward the ideal, where the mountain air is bracing and life-giving. Though his body is so perfectly adapted to earthly residence, with its cunning hands capable of wielding so many tools, with its senses so acute to detect things hidden from other men, still he impresses us as one not fitted to live upon this our common planet. He has so little use for things which engage most men; so little interest in that which absorbs and wholly occupies the other inhabitants, that one is moved to ask of him what is his business here, that he should move among us with so cheery a



voice and manner. Surely it is no common business that keeps his hands and feet so active. He surveys land for the farmers of Concord, but his feet are not treading the ground merely, but are walking on an earth invisible to his employers. He treads the clouds and the clouds at the same time; and while the farmer thinks that the surveyor is looking for his boundaries, the transit has run a line clean through his farm to the distant horizon, and found a stake there which no title-deed had ever mentioned. The North Star is a corner-stake for him; and through the Milky Way and the constellation of the Great Bear this intrepid surveyor has carried his chain, marking out lines of higher life for man. That swamp which he so boldly wades, through which he runs his lines to solid ground beyond, is but a type or symbol to him of the uses and laws of men, through which the bold reformer must wade, to find a good foundation for better laws. He will not hesitate upon the bank, but will plunge boldly in, confident that he shall find solid bottom somewhere, though he has not got half way down to it yet. He knows that under all the institutions of men, deep beneath constitutions and laws, churches and creeds, there is a foundation not made with hands, but laid by Universal Wisdom, before the world was; and down to that will he dig, never heeding the dust which blinds other men's eyes, not caring for the cries of fear and rage that sound around him. He knows that other foundation can no man lay than that which is laid; and down to that he must go, through whatever sacred soils or traditional strata of laws and usage. He is the friend of all deep diggers, too, and joins hands with all who seek to build upon the One Foundation.

H. W. Dresser, author of the lecture which we reviewed some time ago entitled "The Immanent God," has just published a book of 219 pages, of which that lecture forms a part. We have had occasion to remark in this Magazine that each class of thinkers has some one or more important truths. Mr. Dresser has in this work been very successful in bringing to light one of the most important of all the methods of attainment. Although he has handled it from the standpoint of the healing of the sick, yet the Esoteric student who is wise enough will see expressed in it an almost inexpressible thought; namely, a method for obtaining faith in God. When that faith is obtained by him who lives the life, he will be conscious of possessing the dominion. We quote the following: "We are unaware of the power and value of a few moments of silence. Yet it is in our periods of receptivity that we grow. Not while we actively pursue our ideas do we get the greatest light. Oftentimes, if the way be dark, and we can get no help, it is better to cease all striving and let the thoughts come as they may, let the Power have us; for there is a divine tendency in events, a tendency in our lives which we can fall back on, which will guide us better than we know, if we listen, laying aside all intensity of thought and letting the activities settle down to a quieter basis. Here is the vital thought, of this book, its most urgent appeal to suffering humanity and the soul in need." The above gives an inadequate idea of the thought of the work; but whoever is prepared for receiving and utilizing this especial truth will find in it that which we have never before seen in print. As a book on Christian Science or Mental Healing it will appeal to many who have never been able to receive the ordinary teaching in those lines. Mr. Dresser, while a young man—and this is evidently a virgin effort—promises well to be a bright and shining light in the coming years; and he most certainly will be, if he applies the methods for attainment which the present work indicates to our mind that he is doing. While there are many thoughts expressed in this work with which we do not agree, yet we know that the true Esoteric student has with him the Spirit of truth, so that in its reading he will see the truths and pass over the errors; therefore we recommend it to our people as an important work upon which to study and muse. The book is entitled "The Power of Silence,

An Interpretation of Life in its Relation to Health and Happiness," and can be obtained from H. W. Dresser, 481 Beacon St., Boston, Mass.

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### EDITORIAL.

The old question, "What is in a name?" as relates to our movement, has been answered quite satisfactorily. The name "Esoteric Commonwealth Fraternity," and "Colony"—notwithstanding all we have said concerning the objects of this work—has forced the idea upon the people of a place similar to other colonizing efforts, even causing many to loose sight of its main object. Because of this, a meeting of the Board of Trustees was called and resolutions passed changing the name to "Esoteric Fraternity." We ask teachers and friends scattered throughout the world to aid us in effacing an erroneous impression from the minds of the people by never referring to the movement as a Colony, but as a Fraternity. The Esoteric Fraternity, or the Brotherhood of the interior life, expresses the central thought. Business and financial interests which add to it the coloring of a "Colony" are only incidental to the necessities of the Brotherhood.

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We regret the necessity of referring to a matter that casts a reflection upon certain individuals, if not upon a certain occult society. They have used their connection with the occult to gain the sympathy of persons who were to a certain degree interested in the Esoteric thought, and, by this means, have drawn such parties into questionable transactions by which they have been defrauded of sums of money by the use of my name. These persons have also claimed knowledge of similar transactions carried on in my name, which makes them criminally liable as accessories of the crime. We have taken steps to have the matter investigated in one particular instance: and, if we find these efforts are continued in other directions, we will publish the name of the society and of the individuals, and have these individuals prosecuted. There is a point in the efforts of the adversary to injure this movement where it becomes necessary that it be protected.

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## THE ESOTERIC THOUGHT AND MOVEMENT.

We get letters from intellectual men and women saying that they cannot understand the Esoteric, and asking for some preliminary work. Among these are students of the so-called occult through the many other magazines and periodicals that are afloat, and, since the beginning of our efforts among the people, we have often wondered why this is so; but we think the solution of that question has partially come to us through Esoteric students who are still in the business sphere of the world. We find through them, as well as from our own experience in public teaching, that there exists an instinctive hatred to the Esoteric thought. Persons who have scarcely heard of the movement become angry at the very mention of its name, and unite in pronouncing one—no matter how level-headed he may have been in his business and social life—insane as soon as he manifests the least interest in its teachings. This statement will be questioned; but although it may seem unreasonable, it has been proven by the experience of hundreds.

There is a reason for this. The world is governed far more from instinct than it is willing to admit; and it instinctively knows that whoever becomes thoroughly interested in the Esoteric will be transformed in his entire life. The order (of disorder) generation intuitively recognizes the Esoteric as its enemy, and as destined sooner or later to supplant it. It is the antitypical Jacob and Esau struggling in the womb of Mother Nature for supremacy. In the antitype, Esau thrust his hand into the new world, and the mid-wife tied a string upon the

hand to identify him as the first-born and the one entitled to the birth-right blessing; but the account says that he withdrew his hand and Jacob was born first, although Esau still claimed the birth-right blessing.

And so it is to-day; the Esau body of humanity is putting forth its hand into the new world,—for the hand symbolizes intellectual uses,—and is making a great display of occult knowledge through its many society organizations and periodicals; and people have no trouble in understanding its writings, because they speak from the standpoint of the physical sense-life. It claims supremacy, and a right to the inheritance as the first-born; but the Esoteric comes under the auspices of the new covenant, and under the immediate guidance and control of the everlasting Father. Its language is plain and simple, and easy to be understood; yet the minds of the people being wholly centered in the physical senses, they are unable to grasp its import.

How often, when two are in conversation, is the mind of one so centered in a certain direction, that he fails totally to grasp the meaning of his companion who speaks of something upon a different line, although he may be perfectly familiar with the subject introduced. He is even unconscious that the subject has been changed, and that an effort is being made to convey another thought. So it is with those who have been reading the metaphysical magazines and books which have been put forth by the Esau hand in this the time of the new birth. When the public mind is preparing itself to grapple with some deep, abstruse problem, and a plain simple statement is made, it is sure to fail in its understanding. The professed teachers of the occult in all their writings bring forward the idea that there is some wonderful mystery which can only be grasped by long and laborious thought and some mystic mental condition, giving no idea of practical methods by which the life and character of the individual, the senses and thought, can be refined, elevated, and qualitated, so that he is able to know and to be placed in a condition to experience all the great and wonderful things of which they talk.

THE ESOTERIC comes to the world wholly with methods which are as simple as a system of gymnastics or art culture, and

which have been proven by many—not only in this, but in all parts of the world—to as surely bring the promised results as the methods are applied. It is, therefore, easy to see that when the mind is led way off into an ideal and abstract condition in which each can supply his own interpretation, its love of the wonderful is satisfied. It is like the story of the old judge retiring from the bench, who, when his young and aspiring successor came to him asking him the secret of his great success, replied, “When I render a decision I give no reason for it, and every one furnishes his own, and, therefore, thinks the decision very wise.” So it is with the occult teachings and literature put forth by the Esau body; they enable the student to form his own conclusions, and, in so far as he obtains them, to use the powers for his own selfish gratification. THE ESOTERIC, on the contrary, gives a reason for everything, gives the law governing it, and the only safe and right way of using it. Again, THE ESOTERIC keeps ever before the mind of the student an ultimate; and all the occult powers spoken of by other teachers are only incidental to the reaching of that ultimate.

#### A CONDENSED STATEMENT OF OUR METHODS.

First, we begin with the regeneration. We use that term in its physiological sense, and also in its original, being a compound of generation—generating life in the body—and the prefix re, meaning a repetition of the same process,—always, again and again, producing new and added life. As the only function by which this is accomplished is the generative one, therefore the word must solely convey the thought of the retention of the seed in the body for the use of body and mind, and the continual process of adding to it by the God-given method active in all life, which is, definitely speaking, the activity of the generic function.

As it was by means of that function that we had a beginning in a physical body, it is through the control and use of the same function that the body is perpetuated. The exhaust of life through mental and physical action is constantly renewed; and the elements of the seed retained in the body, aided by refined and aspiring mind, are constantly undergoing a process of

transmutation and refinement; thus bringing into existence in the organism refined, intensified, and increased sensibilities, which continually add capacity to the intellect and to the physical body to know, understand, and to do whatever they desire and will. This as a base. The next step is to comply with nature's well-known method,—the increase and strengthening of a muscle or a brain organ or a principle of mind by its use. By disuse they are weakened and decreased.

As it is by and through the powers within that all external manifestation of power obtains, therefore a dual process of mental action has to be carried on continually in the individual,—the positive and the negative process. The negative side is the spirit of devotion; and, as the highest possible goal of human attainment is the object of the Esoteric teachings, that devotion is to the highest knowable spiritual existence,—which is the God of the universe. It is a known principle in all attainment that if one wishes success he must dedicate his entire self to the desired object, whether it be the accumulation of wealth, honor, occult powers, or to the attaining of God-likeness. The Esoteric student is or should be in pursuit of God-likeness; and, as God created and controls the universe, and all things are of, and subordinate to that one Spirit, the student desiring to reach the highest goal enters into covenant with God, dedicating his life, hopes, desires, and all that he is and hopes to be, to the divine control and guidance, seeking to have no will or desire but such as are in perfect keeping with the mind and will of God.

Our study of nature in all its manifestations, physical and metaphysical, has taught us that the words recorded in Gen. i. 26 express the object of the Creator and the tendencies of all the laws in creation. It is there recorded that God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Now, this being the ultimate of the object of creation, the Esoteric student dedicates his life to the attaining of that object, which, when attained, will be the expression of what Jesus called "the kingdom of God on earth."

Jesus said in his parable, "The kingdom of heaven suffereth violence, and the violent take it by force." This expresses the fact that in order to attain that heavenly condition, the individual must resort to forceful and extreme measures, that the moderate and conservative man or woman can never reach it. The force required is so great that the angel in his Revelation to St. John said concerning those who had made the attainment, "They love not their lives unto the death." Now, the force necessary in gaining the kingdom is to be used in the application of laws and methods definitely known, and carefully, diligently, and most forcefully applied. THE ESOTERIC magazine is devoted to the exposition of these methods, and to continually pointing the mind of the student to the narrow path and its ultimate. But returning to the methods: The power of will and mind requisite for the absolutely perfect control of the sex or creative principle within us gives us a consciousness of power, and lays a deep and broad foundation of the substance of faith, by which we take the kingdom and the dominion under the whole heaven.

As to how to take the dominion: First, we must live in and obtain the divine substance of Spirit life through the spirit of devotion and confidence in God, and also by applying methods by which to draw to us and into us the substance of spiritual life and fire, as to both body and mind. This gives power within to create instrumentalities by which to do and accomplish; and, in order to have the functions by which to do this, we must begin with the beginning of our regeneration to put this power into form and expression. To do this, the aspirant must take a firm and controlling grip upon the body, bringing every function and faculty into use according to law and methods of accomplishment, subjugating every sensation, appetite, passion, with all loves, hates, and desires, allowing them only to express themselves in the manner required to produce the result desired.

As we find ourselves possessed of a physical organism, through whose instrumentality alone we can find expression in the physical world, and as we also find that this physical body and brain power is but an infant through many generations of disuse of the higher and nobler faculties, we begin at once to utilize the

powers gained by inspiration and regeneration by means of an inflexible will to cause the body to serve in the uses of our immediate environment. Thus the idea of the stoic practice appears through all the Esoteric teachings; for all occult, magic, and Godlike powers to create and control work from within outward, first, through the physical body, and, when that is made a perfect expression of our mind and purpose, then those powers may be extended beyond the body into the cause realm next beyond the physical expression, where it is enabled to begin to control causes through and by the power of the Spirit of the Highest, which dwells in the innermost of such an organism.

The above sets forth the central ideas and general methods. Knowing, as we do, that there are minds so selfish and egoistic as to desire to overleap all preliminaries, and to try to practice in the ultimates, we warn you that such a course will be disastrous to body, mind and soul; for these highest of all powers can never be reached without first dedicating and subjugating all the powers and faculties of the entire being to the mind and will of God, and by the application of laws and methods by which you may understand and know that mind and will.

These great attainments are like the top of a high mountain. There are no rail-roads, aerial ships, or balloons, by which one may reach that summit. There is, however, a royal road to certain success for all those who have the will and perseverance to work their way to that height by one step at a time, beginning in the valley below and persistently climbing until the summit is reached. But oh, how many alluring by-paths there are! which are really plainer, having been more thoroughly traveled, than the true and royal road; and there are so many bright and apparently intelligent thought forms, which, in his upward way, meet the wayfarer at the entrance to these by-paths, and try to induce him to believe that by following these paths he will sooner reach the summit.

THE ESOTERIC is devoted in part to pointing out these dangers of straying from the true way. It goes ahead of you as a beacon light; and all who walk in its light will in their experience meet the answer to the prayer taught by the great master Jesus; "Let thy kingdom come, and thy will be done on earth as it is (done) in heaven," and will not only hear, but realize the full



ness of the welcome word. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. XXII. 14, 15.

### A CABIN ON A WALL.

Beside the yerba santa  
We plant the climbing rose.  
And build a rustic cabin  
Where the manzanita grows.

We build it on a foothill  
That earthquakes seldom shock,  
And rest it on a basement  
Of rough volcanic rock.

Not very large or handsome,  
Not very wide or tall,  
But very plain and cozy—  
A cabin on a wall.

Sixteen by four and twenty,  
With room for two or more,  
With very easy stairway  
To reach the cabin door.

We store our trunks and boxes  
Within its roomy loft,  
So full of light and sunshine,  
The air is pure and soft.

Its cool and rocky basement  
We use in various ways;  
Its lean-to for a workshop  
On hot or rainy days.

From every door and window,  
From o'er the garden wall,  
Our views are so enchanting,  
We share them with you all.

Our seven acre hilltop  
Not quite a year ago  
Was all a mountain jungle  
Where quail and rabbits grow.

With axe and pick and shovel  
We clear the very dome,  
And grade a winding roadway  
To this, our chosen home.

We love the native thickets  
Of ever living green,  
And over all the bushes  
We crown the holly queen.

Its bright and scarlet berries,  
That cling the winter long.  
Are winter food for robins,  
That cheer us with their song.

We love the rocky ledges,  
Enduring as the cross,  
So beautiful when rainstorms  
Rejuvenate the moss.

Our neighbors in the valleys  
Are rich in fruit and flowers;  
We often see them walking  
Amid their fragrant bowers.

We hear their chickens cackle,  
Their younger children cry,  
Their cheerful call to dinner—  
Perhaps to chicken pie.

One mile adown the valley,  
Amid the shady trees,  
We view our Auburn city,  
So full of things to please.

We bless the noisy railways  
That labor night and day,  
That roll their heavy burdens  
Along their winding way.

Old Sacramento river,  
A dozen leagues away,  
With broad and fertile valley  
Gleams onward toward the bay.

Those Buttes beside the river,  
So sharp and smooth and high,  
Are ever pointing upward  
To mansions in the sky.

That "signal mount," Diablo,  
One hundred miles away,  
Might well be called Mount Jumbo,  
So great and grand and gray.

Those snowy robed Sierras,  
Full sixty miles from here.  
O'er-topping timbered foothills,  
Inspire us all the year.

We turn our thoughts at evening  
Beyond this "vale of tears,"  
And often catch the music  
Of other rolling spheres.

With glass to aid our vision  
We mount the worlds on high,  
And sense the very motion  
Of whirling thro' the sky.

High over hill and valley  
We see such wondrous sights,  
Young ladies name our hilltop.  
And call it Grand View Heights.

There's comfort on the ocean,  
And in the city hall;  
There's comfort in a cabin—  
A cabin on a wall.

## PEACE ON EARTH.

BY W. P. PYLE.

"The way of peace they know not." Isa. LIX. 8.

As we look around us we see few indeed who are not struggling for that something, the possession of which they think will give them satisfaction. From the heart of man desires go out in every conceivable direction seeking continually for satisfaction, rest, peace. From the fact that they cease not to strive, even when the object of desire is gained, we see that either they do not seek in the right way, or that man cannot be satisfied, and, consequently, he cannot find rest, can not be at peace.

Money does not possess the quality that satisfies; for we see men pile millions upon millions, sums whose immensity the mind fails to grasp, yet they strive and are not satisfied. Nor can power fill this want; for those who sway the scepter of empire still seek to extend their domains. There is a truth expressed in the hymn which reads:

"O where shall rest be found,  
Rest for the weary soul?  
'Twere vain the ocean depths to sound,  
Or pierce to either pole."

In all the struggle for that which will bring rest, few indeed have found it, and these few in a way different from that in which the world is seeking it. To some, resting for a moment from the strife, comes the word of the prophet of old as he cried, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Isa. LV. 2; for they see that their labor brings no satisfaction, and "the way of peace they know not," they seek it but cannot find it.

We read that nearly 1900 years ago the angels came and sang, "Peace on earth;" yet in all the centuries of strife and labor since then, we find, perhaps, less peace on earth than ever before. There is no great war, no two nations strive together and slaughter each other; and yet in the hearts of men there is no peace. Men cry, "Peace, peace," but *there is no peace*. The laborer is restless at his work, the merchant at his counter, and

the banker behind his grating—restlessness, dissatisfaction, anxiety everywhere! Surely the red horse and his rider have gone forth “to take peace from the earth” (Rev. vi. 4).

When the angels sang, “Peace on earth,” they evidently meant in him whom they heralded. He said to his disciples “My peace I leave with you.” *He* knew the way of peace and walked in it, and perhaps by following him we may find it also. But Jesus said, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” Here he speaks as though he had already borne the cross, although he had not yet been crucified. By these words he evidently meant that he would accomplish in himself, by continued self-denial, that which the crucifixion but symbolized.

Here we find good reason for the question as to whether the suffering of the Nazarene upon the cross of Calvary could atone for the sin of a world; else why must we each bear his cross? What Jesus accomplished by bearing his cross in the figurative sense, and what he who “will come after” him must likewise accomplish by the bearing of his own cross, is the establishment of peace within himself, between his lower animal nature and his true self. There is no place here for a vicarious atonement. “Having abolished in his flesh the enmity; for to make in himself of *twain* one *new man*, so making peace; and that he might reconcile both (natures) unto God in one body by the cross, having slain the enmity in himself.” Eph. ii. 15, 16.

We here find that the animal nature, called the flesh, is at enmity with man's true self, standing, as it were, between the man and his God; and it is only when by denying himself he gets control of his body, forcing it into submission, that he can find peace. Here, then, we find the way of peace; and we begin to understand why the mystic wrote, “The heart's emotions and the brain's intellectualism must be put aside.” The heart of man is an ever flowing spring of desires, which play upon the brain, and prompt him to bring into material existence its imaginations; hence the sad, ceaseless struggle, and lack of peace. Jesus said, “Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man;” for out of it comes all that is evil.

Seeing, then, that it is impossible for man to obtain peace while the imaginations of the brain are controlled by the desires of the heart, it is evident that the pursuit of these desires is not the way of peace. We see that the burden and the strife of life arise in this pursuit. Experience teaches us that it is usually easier to restrain our desires than to gratify them. And necessarily so, as these desires *can* be restrained, but *cannot* be satisfied. If, however, the desires be restrained, will not the heart hunger become more and more intense, and the desires stronger and stronger, until the will is overpowered? Perhaps, but not of necessity.

Reasoning by analogy, even the gourmand may, if he wishes, get control of his appetite by denying himself the many and varied dishes, partaking of one only, in which are contained all the needed elements of food, all the constituents of his body. Experience has proven that when man refuses to be governed by his desires (denies himself), and realizes that God his Father is an ever present Intelligence, who, having created him, loves and will protect and provide for him, then rests and is still in that confidence, he will find that as the sunlight fills a room when the windows are opened, so the divine life fills him; and this, containing all that heart can possibly crave, satisfies him, and he finds rest and peace, God's Sabbath of rest into which he enters.

We say that experience has proved this; it also proves that they who wrote the Bible and told us of this rest knew this way of peace and followed it. It is there recorded that God said of the ancient Hebrews, "They shall not enter into my rest;" and why? Because they could not control the desires of their hearts and rest; for they did not have faith in God. But now the time has come when the people are more fully ripened, and if they will, can enter God's rest; and when they do enter this rest, walking in the way of peace, it will be the beginning of the answer to the prayer, "Let thy kingdom come." However, the true beginning of the establishment of this kingdom was when Jesus by the same process attained the peace of which the angels sang and entered God's rest. Now the kingdom is coming to others, that kingdom of peace, that eternal Sabbath of

rest; and they who enter that rest shall be kings and priests unto God, and shall reign forever and ever. Then will good will be established between man and man.

The appearance of the red horse and his rider upon the earth is taking from man's animal nature even the peace it has heretofore possessed; for he will stir into greater activity that animalized nature, until in their mad strife to satisfy cravings which can find no satisfaction, men will "bite and devour one another." Justice and righteousness will leave the earth, as, indeed, they seem already to have done. To be let alone is the peace which the animal nature desires. As the evil spirits cried to Jesus, "Let us alone, what have we to do with thee?" it demands to continue unmolested in its old evil course.

It is only by ceasing to strive that we can be at rest. It is written, "Be still and know God,"—why so? Let us make use of an analogy. Experience shows that a non-assertive, negative mind at rest in the presence of one that is strong, positive, active, and persistent, will begin to think the thoughts, feel the feelings, become, to a certain extent, like the positive mind, thus learning to know it. So when man's mind is still, at rest, if he turn with desire toward any sphere of mind, he will sense the thoughts and conditions of that sphere; and if his love and desire ascend toward God the Holy Spirit, that universal Mind, he will begin to feel its vibrations, to think its thoughts; thus gaining absolute knowledge, and sensing the condition of eternal rest and peace, he will himself find peace. He will learn to know God.

But the knowledge he gains is limited by his capacity to know. As the ear cannot distinguish sounds beyond its capacity, so the mind of man cannot, even when perfectly still, think all the mighty thoughts of that wondrous Mind that we call God, nor fully sense its peace. Because of this law of mind, the prophets of old, listening to and in a measure sensing the thoughts of that infinite Mind, were enabled to foretell events of even thousands of years to come. They may not have been able to define the time, and apparently did not know the sequence of events: for that great Mind knows the end from the

beginning, and takes no note of time, but only the succession of events. Thus we see that to have faith in God, to trust him fully, is not a sentimental idea belonging to children and weaklings, but to the strong, thoughtful, intelligent man. It brings him into sympathetic unison with the infinite Mind.

When man becomes still, listening to that great thought he realizes the meaning of God's words to Abraham, "Fear not Abraham, I am thy shield and thy exceeding great reward." Why should we fear? Does not God brood over his own as a hen over her chickens? Saith the prophet, "He will cover thee with his feathers, and under his wings shall thou trust." Thus is God an impregnable shield, resting under the cover of which we need not fear; and, when man is conscious of God's wondrous life distilling like the dew upon him, and filling his being as the sun fills with light a room open to receive it, finding that that life contains all things and satisfies every craving of his heart, then he knows that God in whom he trusts is indeed an exceeding great reward.

As in the body of man peace is gained only after a terrible struggle, so will it be in the body of humanity. The angels rejoiced and sang, "Peace on earth," when it was found in the body of one man; how much more when, after the earth is torn with insane wars, furious commotions, and the severest trials, a body of men shall attain that peace, and be established a peculiar people, a kingdom of priests, an holy nation, that shall rule the nations, and shall teach them to *learn* war no more! for the day of peace, God's great Sabbath, will have dawned, and rest will have been found by those who can and will make peace within through denying themselves and bearing their own cross. They will establish on earth that condition of divine rest, that kingdom for which so many have prayed, saying, "Let thy kingdom come." Then the leopard shall lie down with the kid, the cow and the bear shall feed together and a little child shall lead them.

But that day has not yet dawned, and we believe that the darkest hour is just before the dawn; yet those who realize the glorious results of the darkness and trial apparently soon to come upon the world, knowing that in this way only can divine

order be established, and the prophecy of the angel's song become a reality, lift to the divine throne the earnest heart-cry, "Let thy kingdom come, let thy will be done on earth as in heaven." Then, when this is accomplished, will the angel host sing again the glad song with new meaning: "Glory to God in the highest, and on earth peace, good will toward man."

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### GET UNDERSTANDING.

The great secret of life is to know how, in our own way, to be receptive to it; how to read the message of its inner whispering.—H. W. DRESSER.

Listen, O my soul!

This eve draws near with angel voices.

Far and faint one sound as one rejoices,

As a sea sound where countless billows roll.

Perceive, O soul; perceive!

For unity, however far and fainter than a sigh,

Is a great scene of somewhere broad as sky

And fairer than the regions of the eve.

Then listen soul and hear!

And understand that every one, in God, is heir of all

Vibration of all other great and small,

Yet pulsed at person in each spirit's sphere.

Then hear, see, and discern!

Thou art the harp that sounds, the sky that glistens,

The seer that perceives, the ear that listens;

Canvas and artist, and the tints that burn.

And nowhere temples rise,

Nor deep initiations wait thy footstep's nearing,

Save in thy inner realm of seeing and of hearing,

And central to thy deep of inner skies.

Inviolable this faith preserve!

The measureless objective meet with spirit free!

And find it but the symbol of a liberty

Which liberty and spirit serve.

Thus God shall see and smile,

And draw his image to a deeper depth of love,

Where love as all relation in an ever deepening move,

Hears, sees, and is heart crystal, free from guile.

E. J. HOWES.

## BUT ONE PATH.

BY PROF. CHAS. PURDY.

For the Esoteric student who has made the everlasting covenant of regeneration, and has sacrificed every vestige of self-desire upon the altar of his inmost that he may absolutely *know* and *do* the will of the heavenly Father, there is but one path of attainment. As he applies his will to conquer the god of generation, and turn the tide of life from disseminative outflow toward concentrative inflow, he realizes the first faint sensing of the saying, "All power in heaven and earth is given into my hands;" for by the newly gained strength, he feels, at this first step, that the "power in earth" is indeed the only one that will enable him to "take the kingdom of heaven by violence," to drink of its righteousness, and to have all of its limitless powers "added unto" him. But right here he meets an influence, the strongest and most subtle (because its presence and nature as such is unseen and unsensed) of any on earth: and this influence is increasing in potency as rapidly as new members of the body of Christ are being called out by the Spirit of Life from the old order of death. This influence, however, is manifested in various ways; and unless the purpose of the neophyte is firmer than steel to know nothing short of the will of his heavenly Father, and to do it, he will fall, as very many have, who at the outset manifested the most excellent faculties, and gave great promise of their capacity to make these attainments.

Some are led astray by ideal love relations; others, by love of approbation, the desire to shine more brightly in their profession; others, by egoism, to pose with a capital "I" as leaders of the people in *occult* thought; others, as healers; others, through the added power for enjoyment in art, music, literature—yes, for even bodily comforts and delightful sensations, for the last of which, especially, they have keener capacity for enjoyment *without* the diseases and consequences common to those



on the plane of generation. But not one of them knows whether the mighty influence upon him be the mind of the world, psychic concentration from occult societies, or the ever-present influence of the viewless races; and many ask daily, How may we know these influences, and how may we overcome them, and how may we find the true and only path, the highway of holiness? Especially strong is the power influencing you to become *individually*, a reformer and an uplifter of humanity, that is, after your own pattern, or after instructions which your guides in the unseen (perhaps to you now seen) realm propose to furnish, if you accept them as God's messengers. There is also great danger of the true Esoteric student, who seeks the only path, being misled on coming into the first plane of soul-consciousness; for the curious newness of this plane may rouse his latent egotism and selfishness, and lead him into seeming grand schemes, and sublime explorations after knowledges and laws, causing him to forget that this is only the intermediate plane between the cause or spirit realm and the physical or effect realm; and so he will lose sight of the ever narrow path which leads to the true goal, which alone is perfect God-likeness.

The ultimate for which man was projected into this conscious, intelligent existence, was that he might have dominion over all the forces and laws of nature, which are the powers and thoughts of his Father's mind, and which powers were intended for him, that he might become perfect as the Father in heaven,—a god. Though in the attaining of these grand ultimates, man seemingly treads the path alone, yet in individual, segregated effort, for the individual exaltation alone, lies the error of diffusion of power, while in the aggregate, co-operative effort lies the concentration of power which leads to unquestioned success. In other words, the whole spirit of your covenant must be to *know* and *do* the Father's will, not your own; your covenant resolve, to utterly become an instrumentality of that will, to co-work in uplifting and leading mankind into the kingdom of God on earth; and your true, undefiled, covenant prayer, to be led to the place chosen of him, where his people are to gather, there to make *these* attainments, which prepare them to be co-workers with the holy ones in the

heavens, and to become the body of God's Christ, kings and priests unto God, and to have dominion over all the earth, to usher in, in perfect submission to the guiding will of God, his kingdom on earth, and lead all mankind into it. Mark the point made,—not *you*, but *them*; not *you* to become the Savior, but to become a savior *in* and *with* the body; not to desire the attainments for yourself, but for the body; not to in any way wish or hope to make higher ones than others in the body, but rather, if you can reach the higher degrees before others, desire simply do so that you may be better able, by *knowledge* and *power*, to help those of the body who have not reached the ultimates to more speedily do so, that the body be made whole and ready to approach the grand ultimate by one concentrated, aggregate, forward move—as of a great army (288,000 strong), hand in hand, side by side—into the degree of blessing, honor, power, glory, and dominion. Herein lies the answer to the questionings aforementioned; herein is safety from all delusion; herein is how you may find the true path, the highway of holiness. This is the key to the great mystery which will certainly give you to know God's will concerning you.

Yet the above is not of itself all the work that you must do: for a great privilege is given you in these days in Practical Methods, and in the THE ESOTERIC, which contain the kernel of all the mystic teachings which have ever been given to the world, or can at present be given. First, concerning the regeneration: Many are not succeeding in conserving the seed; others, who think they are doing so, are really not generating new and added life-powers in the body; for they have passed the prime of life and have not tried to restore the lost functions, yet they claim to be regenerate. To us it is a well known fact that numbers of black magicians generate and conserve the seed successfully, thus gaining added powers for their nefarious purposes. On the contrary, there are numbers of our people who are ecstasically dreaming their lives away in a semi-dormant state of mind, hoping that the kingdom of God may come soon, before the times get too hard. But dreaming is not activity, and the prayer that *makes* God's kingdom come is *intense activity of use*.

There is no Esoteric student who has really begun to generate and conserve new germs in the body, but must at once, through the very activity of body, mind, emotions, and desires, plunge these into the transmutation retort of his body (the spleen), wherein they are transmuted into more potent body and mind substance,—more potent, and ever growing so in a ratio not included in our present system of equations. This manifestation is not followed by occasional losses, timidity, and lack of positivity: on the contrary, the neophyte becomes dauntless, fearing neither the hosts of the world, nor the unseen “powers and principalities of the air;” becomes positive and conscious of his added bodily and mental powers, and through their increased activity gains an ever increasing supply: becomes at length clearly conscious of the guidance from God, and what he has to do, and then does it, even in the teeth of the ferocious conventionalism of the world, and, placing himself under that guidance, which he now knows, with the faith and confidence of a little child, follows whither it may lead him, even to the center of Sahara, knowing that God hath chosen him to be one of the body of his Christ, a king-priest forever, according to the order of Melchisedek.

The writer has had considerable experience with Esoteric people in different places. One whom he has known came into this thought with a debilitated organism. The first few months were a revelation to him as to what to do with all this young life surging up within him; viz., to chop wood, run and walk miles every day, to read and study half the night, to devote himself assiduously and energetically to advancing in his profession, eating less and less, sleeping less and less, until three to four hours of *conscious* sleep prepared him for a new day. This man never lost, according to his own testimony, except when he suffered himself to have periods of relaxation from his routine of activity, and when he released his grip upon the throat of the serpent of sex-desire. Another man, who was trying hard to live the regenerate life, was worried and grieved over his frequent losses, but would take no physical exercise. Let these two suffice, dear reader. Which of the two are you?

During our sojourn among the people in various places, the general complaint we heard was, “Cannot conserve the

seed." Some lost every week, some once a month. On questioning them as to how long they slept, some said eight or nine hours. I further asked as to whether when they awoke from their first sleep they bounded out of bed, dressed, and began the activities of the day. All answered, No. Did they ever lose in their first sleep? All said, No: except I slept soundly the whole eight hours. If questioned as to whether they took active bodily exercise, they answered, No, think the day's work sufficient. Some were in the habit of going to socials, theatres, dances, etc. When asked if they took cold morning baths, the answer was a smile. Dear reader, these instances fit some of you; and some of you through frequent losses have not risen above the plane of generation, and will, in turn, become sceptical, and apathetic unless you bestir yourselves. In this manner you will never become conscious of the guidance from God; in this manner you will never conquer and subject the physical, enchain your tyrannical master, the animal soul, and with your unyielding will cast his host of vile accomplices out of your Father's temple; never be able to perform the fifth labor of Hercules, and turn the tide of the river of regeneration into the Augean stables of your body, cleansing it from corruption and disease, and opening the windows of the soul that the divine light and guidance may flow in. For before you can have mastery over the powers and principalities of earth, air, water, and fire without your organism, you must first have gained absolute mastery over them within.

Our teaching is the antithesis of Hindo Yogi. "What thy hands find to do, that do with all thy might," is the true doctrine; and see to it, dear brethren, that this activity, with which you choose to discipline the body, be *activity of use*.

Rest assured that not one hundred and fifty out of the fifteen thousand *free* Practical Methods have been thoroughly and practically followed; else we would hear less of the complaints of "Cannot conserve the life," and, moreover, we would see this goodly company being led by the guidance of God to the place he has chosen, where they could do daily with all their might something *useful*. Thus they would put the body to magnificent *use*, control and dominate its powers, gain the

soul-consciousness, and know the limitless possibilities for the expansion of mind, soul, and spirit powers of the son of God, as set forth by us earlier in this article. Arise, awake; put on thy strength, O Zion! Come forth, ye wise virgins, with the oil conserved in your lamps that ye may see the Bridegroom when he cometh, and go with him into the temple of light. For even now are the trumpets sounding his approach; and yet, when he cometh, it will be as a thief, silently in the night time, and only those whose lamps are trimmed and burning, who are conscious in the soul, will see and know him, and arise and follow to the place the Father hath prepared. There the door will be shut upon the unwise ones, and in the darkness outside in the world will they be subject with its corrupt inhabitants to those tribulations such as never were and many will lose the physical, as will those who are corrupt; except that the former will have another chance, whereas these last will be destroyed off the earth. So, dear brethren, awaken to the greatest activity of your life-time, tire your body out every day, cultivate the most intense mental activity, sleep as little as you can, and resolve for life and death that you will not lose consciousness in sleep, nor lose the life in sleep. Take the cold baths, try the fasts, abjure bodily comfort of every kind, let go all ideal love relations,—they have ruined many of our young people. Make your covenant every hour of the day. Get so that you can continually, no matter what you are doing, vibrate the holy name Yahveh,—first syllable out-breath, second in-draw. Lay every desire of the heart and mind on the altar, *nothing* forself, all for God, to build his kingdom, to know his will, follow his guidance. Be led to that body of the Christ which he is now preparing on earth. Refuse all proffered guidance from shining ones who may come to you, unless you have the still small voice to tell you to follow them.

God will not let you be deceived if you are faithful to the above, and are keeping your mind single to the one purpose of resting all in sublimest faith in him, to know his will and do it. And, dear brethren, if you grasp the situation above epitomized with the keenest energy of your mind, and fearlessly and unwaveringly hold the positive consciousness that you are a Son of God,

and can master all obstacles, and conquer all weakness, heal all disease, conserve the life and use it, and never release this tension, but increase it with every additional power gained in body and mind, you will soon be given to know where are your brethren and the home of the Order of Melchisedek. Then you shall indeed be able to say to this tree, Be thou rooted up and cast into the sea, and it shall be done ; or to this mountain, Flee away, and it shall be no more, but in its stead a white-walled city.

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### GOD IS OVER ALL.

The mellow moonlight bathes the world,  
And God is over all.  
Down through the tree-tops gleam the stars,  
And God is over all.  
The world lies draped in a mantle white,  
And all things glow with a soft, pure light,  
And God is over all.  
Softly the town bell chimes the hour,  
Its mellow tones float from the tower  
Out o'er the sleeping world,  
And God is over all.  
Silence, like death, lies on the town,  
Out of the sky the moon looks down,  
Cold and chaste, without a frown,  
And God is over all.  
Sparkles the snow upon the ground,  
The trees in white robes stand around,  
Silent and ghostly, with upheld arms,  
And God is over all.  
Sleep, my soul, in the silent night,  
Dream thy dream of a future bright ;  
See, through the dark, the dawning light,  
For God is over all.

SOLON LAUER.

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Before man's feet can tread the narrow way of holiness he must first cleanse the heart, purify the mind, and have absolute trust in the guidance of God.

## SUGGESTIONS TO BEGINNERS.

BY T. A. WILLISTON.

"He that is spiritual judgeth all things, yet he himself is judged of no man." I. Cor. ii. 15.

The inner or soul consciousness of man is the principal factor which he employs in the gaining of spiritual powers. Therefore one of the first things to be considered by the student is, How can I awaken the soul to a realization of the dormant possibilities embodied in it? There are many methods by which this desired result can be obtained, but it is our purpose in this article to present only those which are recommended by the teachers of Esoteric thought.

Man, being an epitomization of our planet, is in himself a world in miniature. The individual ego, with all his God-like possibilities, was embodied in the creative word which builded our earth, and contains the selfsame principles as did the source from which he was evolved. The destiny of his earthly existence is to have control over all those laws that at present limit him in thought and action, and bind him to a material plane. To get this dominion, he must first gain control over that miniature world, which is himself. His mind is to be the king and ruler; and all his faculties must be brought to a realization of this fact.

At present man's mind is limited in its action by being the slave of all his animal passions and desires. If he would gain control over his body, he must continually hold his mind in a positive and determined attitude. He must refuse absolutely to be led by the senses, or to be deceived by the promptings of the animal appetites and passions. He must remain calm and unmoved through all the trials and vicissitudes which his material existence brings to him. If he is living a life of ease, he is in a negative condition, and must, if he desires to rise above and be superior to all adversaries, both seen and unseen, arouse all the powers of his mind. It is the seen and unseen forces that bind the soul of man to earth, and limit its power to control the physical body.

To accomplish his liberation from these adversaries, man will

be required to put forth the most heroic effort ; and great wisdom must be used in order that the desired results may be obtained. If his appetite is beyond his control, it would be well to begin with it. Let him refuse to partake of all highly seasoned food, and eat only that which will nourish the body. He should be careful in his manner of eating, and eat only sufficient to satisfy the needs of the physical body. If he sleeps on a soft bed, he should substitute a hard one. If he fears labor and loves ease rather than honest toil, he should enter upon an occupation in which he will be compelled to labor, and labor hard. If he sleeps with a fire in his room, from this time henceforth he should do without one, as it is productive of disease, and not of health.

Never retire unless you feel tired and sleepy. And when you do retire, do so with the thought uppermost that you are simply laying the physical body down to rest. Keep the thought of your spiritual nature active at the time, and try to realize that the spirit, the real man, requires no sleep, but should be continually engaged in formulating thought. As you lie in bed, fix the mind upon a line of reasoning, and try to hold it in a state of continual activity. Be persistent in your endeavors to hold it upon the line that you have marked out for it to follow. While engaged in this, should a train of thought utterly unknown and uninvited by you force itself upon the mind take heed to it ; for, perchance, it may be the act of the awakened soul prompting the external mentality, or a message from the Master of especial importance to you. If this manner of sleeping is followed by the student, he will find that he is entering a realm heretofore unknown. Dismiss from your mind the idea that you must pass the night in a state of utter stupor.

A spiritual man is never unconscious ; only animals lose their consciousness in sleep. And as you go on with your attainments, you will find that the state of your consciousness during sleep denotes, to a great extent, the soul's unfoldment. When you awake, do not attempt to go to sleep again ; but spring immediately from your bed, and assume a positive and determined attitude. If you have been asleep for only one hour, your physical has had sufficient rest, providing it is in a healthy or normal condition. A healthy body will remain in a lethargic state only long enough to recuperate ; and this is all sufficient for one who is trying to subdue the animal nature.



As a rule, all loss of the seed occurs during the early morning or second sleep; therefore, if we would retain this life-giving and spiritualizing element, we must guard our sleep most carefully.

After rising, the first thing to be attended to is the bath; and, where possible and consistent with the state of the health, this should be adhered to most rigidly. The bedroom should be well ventilated, and the water should be the same temperature as the atmosphere of the room. No set rules for taking the bath can be laid down, as all persons are different in their ability to endure the effects of cold water. The way we have found best adapted for our particular nature is to first bathe the face, neck, arms, and shoulders, and before proceeding further, to dry thoroughly with a rough towel. We then bathe the body to the hips, drying as before, and finally, the lower limbs. When the body is completely dry, we rub and pat vigorously with the hands. This produces a warm, healthful glow. If the vitality in the lower limbs is not as active as it should be, we find that by rubbing the soles of the feet with a quick, determined motion, or by rubbing them briskly on a hard mat or piece of carpet, we obtain the desired results.

To those who are sensitive to cold water, we suggest that they use the hands in applying the water instead of a cloth. In time the most sensitive will find that these early morning baths, instead of being trials, have become one of the greatest luxuries imaginable. We would also suggest that the student experiment as to the manner of taking these baths; for he will undoubtedly find some particular methods that will suit his individual case better than any we can suggest. No doubt that in the beginning many will feel chilled and inclined to be discouraged. To these we would say: Revolve the thought that the body can have no sensation, only in so far as it is imparted to it by the mind, and as you are mind, and are determined to gain control to the physical senses, refuse to recognize that that you are cold. This drill is the beginning of the power that will give you the dominion over all the senses. Remember that the dominion, when obtained, places you in command of all the elements, such as heat, cold, etc.

The external denials of self, as well as the physical drills to subdue the animal senses, are the means by which we assist the soul to gain a mastery over its temple. Spiritual powers de-

velop from the interior or soul side of our being, and not from the external or physical; and we pray that the thoughts we suggest in this article may be of such a nature that the seeker after truth may be able to evolve methods enabling him to build the spiritual structure.

The student should continually impress upon his soul through the intellect, or reasoning brain, the fact expressed in the beginning of this article, which is, that he is a world in miniature, whose governing power is the central will, its seat, the brain; even as God the creator is the central will that rules all there is in the universe. As the suns with their systems are the mind organs of Deity, so it is true that wherever gray matter is found in the human body a brain organ exists, having for its center and controller the central will. Before man can reach that state of perfection in which he gains command of the forces of nature, he must first awaken into a consciousness of, and bring under control of the central will, all the brain organs above indicated. This can never be accomplished by a man whose appetites and passions are swayed by the animal mind, or who is governed by the evolutionary forces which act as servants to that mind.

The animal or mundane mind is the power that rules our planet at this stage of its unfoldment; and that mind is the thought compelling all life to reproduce its kind, which God implanted in the word from which our world grew. It is what we understand as the generic principle that works throughout all nature, binding all things with relentless force, in order that God's command, "Be fruitful and multiply and replenish the earth" be carried out. All men are slaves to this power; and it is only by superhuman effort that we can ever hope to become master instead of slave. It is the *Elohim* of the ancients; and its governing power over all peoples and races is augmented and intensified many fold by the minds of the sons of men through which it acts. It stands without contradiction that he who would defy this power must be mighty indeed. In fact, no man living has sufficient strength to overthrow it, as did Jacob of old. God, in his wisdom and love, has made a wise provision that permits man to be superior to all things. He has created a way by which we are able to chain this force and make it obedient to our will.

The center of man's being (the spirit) is like God, being, as

it were, a molecule floating in the vastness of the divine mind, possessing in itself powers that are superhuman and Godlike. Before this spiritual ego can use, or rather express its divine qualities (as in the man Jesus), it must have an instrument composed of spiritual elements through which to express its Godlikeness. This instrument is the soul or external covering which incases and individualizes the divine ego, separating it from the great ocean of Spirit, which is God. Many earth lives have so refined the soul that it is now able to consciously comprehend the laws of its being, and through the comprehension to build as it desires, using for that purpose the material which God himself uses, which is the sublimated essence of mind, by us termed life.

The organ by which man creates life is the organ of sex, which is governed by the god of his own body, the will. Therefore by the power of the will, understandingly used, we must take control of this organ, and use the life created to vivify and enrich the soul structure, which, when thus vivified and brought under the subjection of the spiritual ego, illuminates the understanding, thereby enabling man to gain power, and to reach out into more exalted fields of thought. It is this thought, created out of the refined life qualities generated in the body, which is spiritualized by being endowed with divine life drawn from the source of all life through the spirit of devotion, or desire.

This spirit of devotion should always be active, but should be conducted with wisdom and an understanding of the law governing it. It is a fire that consumes, and, if the purpose of our life is not well grounded in Divinity, it will set on fire the passions of our lower and most debased nature, which, if allowed full sway, will degrade the individual to the condition of the brute, instead of elevating him to where by right he is entitled to stand, at the right hand of the Father, having power and dominion, not alone over the monster generation, but over all things, allowing him to enter any and all realms that the capacity of his mind development enables him to penetrate.

The methods by which this life may be conserved, while they may appear simple, are yet the greatest Herculean task that was ever imposed upon man. We advise the beginner to make up his mind to tread this narrow path alone, until, at least, he reaches a point where he can know, absolutely, that the Spirit of God guides and controls him. He should never attempt to

kill out the fires which burn upon the altar,—which is his passion nature,—but should by pure and holy thought endeavor to turn these fires, which at present are turned downward toward matter, upward toward mind and spirit. Never, for one moment, let him permit the thought of animal desire to enter the mind, but continually impress upon the soul consciousness the absolute necessity of the conserving of the seed in the body for higher and more holy spiritual uses. He should centralize the will upon the muscles governing these organs, in order that they may grow strong and able to retain the seed that is being created. He should watch most carefully the times and seasons when the birth of the new germs take place; for at this period, being more potent, there is more danger. He should always guard those periods when the lower planets, which control the physical life, are in the signs indicating the reproductive organs. There is a brain center in the sex organs that can be awakened to an understanding of what the central brain desires of it, and this awakening can be accomplished by continually impressing it with right thoughts. When it becomes awakened, it will guard these functions, and will always inform the central brain of danger, even while the body sleeps.

At this writing, space does not permit us to go further into this subject. We therefore advise all beginners to procure a copy of "The Narrow Way of Attainment,"\* in which they will find a more elaborate elucidation of these suggestions. We would also suggest that they read up and carefully consider the chapter treating of concentration; for of all the means whereby man may gain that passivity of nature, which is so essential to soul growth, concentration is the most important. However this, like all other methods, must be conducted understandingly; otherwise the student is in great danger of being controlled by those malignant spirits haunting the threshold of the spiritual realm.

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"The nimble lie is like the second-hand upon a clock;  
We see it fly; while the hour-hand of truth  
Seems to stand still, and yet it moves unseen,  
And wins at last, for the clock will not strike  
Till it has reached the goal."

\* Price \$1.00 this office.

## THE PHILOSOPHY OF POWER.

BY SOLON LAUER.

We who boast the loudest of America and her institutions do not perceive the greatness of her future. We are laying foundations now, broad and solid, for such a national life as the world has never seen. Our railroads, telegraphs, steamships, factories, are but the underpinning of the great structure that is to be; but by the largeness of the foundation we may get a hint of what is coming. Laws, religion, art, literature, music, philosophy, these are the outgrowth of material prosperity. Philosophy, which has ever scorned the things of this world, shall come at last to love them, and to teach men how to use them.

The Hindu was the profoundest philosophy of the ancient world, and for deep insight of the laws of the soul still holds its supremacy; but it is a philosophy of asceticism, of renunciation. It is not a brave philosophy, such as might enable a man to face all the experiences of life and stand unmoved amid all its storms and tempests. It said: "Love brings misery, for the loved may be lost; riches bring pain, for the riches fade away; society is vexation, for it brings turmoil, strife, envy, hatred; therefore, cut the cords of affection, root up the love of riches, renounce society, turn thy back upon the world, wander alone like a rhinoceros."

The brave Stoic philosophy of the Greeks and Romans said: "Stand firm: be unmoved by joy or sorrow, pain or pleasure, victory or defeat. 'Tis good fortune to bear misfortune bravely. Neither fear nor hope, neither seek nor avoid. Accept what comes to thee, as thy portion and lot in life; the lines that the gods give thee to utter on the stage of life, those do thou learn and bravely pronounce; and when thou hast acted thy part, retire willingly, and without fear. So shalt thou keep thy nature undisturbed, and peace shall abide with thee."

This is a noble philosophy, but we wait a better yet. Resignation is not the highest virtue. There is a divine discontent, a noble dissatisfaction, which predicts a better way of life.

The Greeks believed in Fate. Its decree they could not dodge, could not set aside. They could only submit and endure. But the bold philosophy which is to come, shall not submit nor practice resignation. It shall rise and go forth armed with Truth to conquer every foe which the broad empire of life can furnish. It shall not bow the knee to any fate. It shall fear neither gods nor devils. It shall not petition heaven, nor tremble at hell. It shall say: "I am power, I am wisdom, I am Good. I go forth to claim my own. I wait not for any god to give me what I wish. What I can see is already mine."\*

Prayer shall be the proud utterance of the soul's divine powers. It shall be no cringing supplication, uttered with bowed head and bended knee. It shall be a chant of joy, a glad announcement of Power, going forth to create its own desires.

We have ducked and supplicated quite enough. Never yet was any real good got by cringing or supplication. The gods love not beggars, but masters. The highest gods command not, but are commanded. They serve Truth: and he who perceives Truth is their master. Gladly do they serve him, and obey him. But we have made ourselves slaves, and have received a slave's portion,—stripes, cuffs, insults. We have been beaten and starved in the world, chained to galley-tasks, tortured and killed at last, to be buried like dogs out of the sight of men. Let us rather be gods ourselves, and command the fates.

Philosophy shall no longer be for consolation merely. It shall be for stimulus and inspiration. It shall exhort to action, not repose. It shall say: "Go forth and conquer the great world. Be not poorly overcome by it: flee not, but stand fast and overcome. Get wisdom, get understanding, get riches if thou wilt, and canst get them honorably. Let but the purpose be high enough, thy love broad enough, thy spirit generous enough, thou shalt make even riches serve and bless thee. Act, whatever thy station. Serve life, and life shall serve thee. Toil, manfully, joyfully, at what thou wilt. So it be action, not sloth, thou shalt be blessed in it."

So long as we make gods, and set them up in temples or in the heavens, beseeching them to give us what we lack, we shall go bereaved of every good and perfect gift: for these do not come down from above, as our saints have said, but they come up from below, developed out of imperfection, out of evil, if

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\* See Editorial

you will, by the soul's brave action. No crown is placed upon the head. The crown that rests there in token of victory is moulded out of the experience of life. Its gold is the metal of the soul, purified by experience in pain and sorrow. Its jewels are truths, crystallized out of tears that the eyes have shed in moments of blinding sorrow.

Our Kingdom of God is indeed a New Earth, glorified by Truth and Love. Not in any distant heaven, not above in cloud-cities, nor in spectral palaces, shall God be found; but here, on this fair earth, ruled by saints, peopled by the spirits of just men made perfect.

We have too long looked for God in the distant skies. We have sent messengers, we have shouted to him, we have lighted bonfires, and sacrificed oxen, thinking that the savor of roast flesh might reach his nostrils; but he has not replied. Why? Because the messengers we sent took the wrong road; the cries we uttered were wrongly directed; the savors of roasting flesh escaped the only nostrils that might have been delighted in them. We have been shouting at Vacuity. We have been praying to Silence. We have prostrated ourselves before Nothing. **GOD IS IN OURSELVES.** We have not suspected that. Is it surprising that we have not been answered? No, it is not surprising, but it is pathetic. To be sure, some few prayers, uttered in heroic belief of answer, have achieved through that belief their own desired ends; but these achievements have been exceptional and accidental. We have not discovered the law of prayer, which is, **ACTION**; glad, faithful, conspiring **ACTION**, out of a deep consciousness of Divine Strength.

So is philosophy to shape its precepts in the coming years. No wail of despair, no mere ejaculation of sympathy, no empty exhortation to resignation, shall content us; but a brave assertion of native Power, God-born, which waits no favors, fears no terrors, asks no questions. Philosophy must be as large as human possibilities, to content the earnest man. It will not serve us to amputate our faculties, one by one, nor to commit a suicide in life by renouncing all that makes life valuable and interesting. As well stop breathing, as stop these other activities which naturally accompany that exercise. Life's measure is too large for any philosophy of asceticism or renunciation. I wish to live to my fullest measure. Philosophy must teach me how. It must show me the path of life, not the road to

death. I am here not to hibernate, but to live in fullest action. The world awaits me, it invites me to subdue it. Shall I sit sucking my thumbs, and mumbling the precepts of a stale philosophy whose best word is "Sleep my child; sleep and dream, for only in dreams canst thou find what thou wouldst have!" Nay, nay, not so. The dream shall be clothed in action. Night and sleep are for the renewing of strength. Dreams must inspire the waking hours, or they are vapory illusions. The dream is a prophecy, a foresight of that which is to Be,—but only through Action.

Our twentieth century shall witness the victory of these principles. We have too long worn the ragged garments of the past. Too long we have paraded in mummy cloth, redolent of the ancient sepulchers. Philosophy did not perish with Plato, heroism with Leonidas, stoicism with Socrates or Aurelius. They lived true to their perceptions. Let us live true to ours. We cannot live in their world, nor after their fashion. The brave lives of ancient heroes show us that Virtue had her devotees even then; but must her temple be deserted in our time? Religion built its altars, uttered its oracles, inspired its devotees in the ancient times. That was well. But those times are gone, and with them their religions. Let us have ours, adequate to our needs.

The gods of Olympus and Sinai have disappeared. They have faded into the blackness of the night of time. But new lights appear to take the places of the old stars. The heavens above our head are gleaming with orbs of light. A Milky Way stretches across the heavens, a track of light through Infinity. Through the deep realms of Chaos and old Night shoot the nimble star-rays of new truth. Let us lift our eyes to the new heavens over-arching our new earth. The vault of Eternity lightens, a beautiful radiance appears, and I hear the rustle of angels' wings. A faint chorus of song trembles on the still air, melting into the Silence. It is a glad Sphere-music, sung of the Sons of God, choiring the dawning of a new and better day on earth. It grows, and swells, and floats nearer; and soon it shall break upon the world in majestic splendor.

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Man will ever remain the sport of circumstances and conditions until, through the power of the will, he rises superior to all desires of the flesh.



## GOD THE FOUNTAIN OF JOYOUS LIFE.

BY H. E. BUTLER.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

"But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

"And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor of crying.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

"They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. LXV. 17-22.

In the present condition of the world, it has become popular to refuse every new thing, regardless of its merit; for he that brings a new and important truth to the world is dubbed a crank, and is looked upon as being in some way a dangerous man to society. And whoever conforms his life to the laws of God and nature is in danger of imprisonment; for the time is now fully come to which God by the prophet Isaiah referred in the words, "He that departeth from iniquity is accounted mad." But the angel, in his communication to Daniel, said, "The wise shall understand; but the wicked shall do wickedly, and none of the wicked shall understand."

The spirit of God, speaking in the above quotation through the prophet Isaiah, says, "Behold I create new heavens and a new earth." Whatever of literal fact there is in these words, we will not question; but, if the new and higher conditions referred to in this chapter are literal, then it would follow that none who are living in the present disordered state of the human mind and body would be able to exist in that new condition; therefore those who would possess that new heaven and new earth must have developed in themselves the conditions which will adapt them to the new and higher order which God has declared that he will establish.

The Esoteric teaching has come to the world to prepare a

people to be recipients of the new heavenly and the new earthly conditions; yet, in connection with this word new, we must, remember the words of the wise man: "There is nothing new under the sun." All that is has been, and all that has been is to be; and the new is the ability of the people to receive and put into form that which already exists. That this is the meaning of the prophet is shown by the words: "Behold, I create Jerusalem a rejoicing, and her people a joy." Not that we have any idea that the prophet here referred to the ancient city called Jerusalem; but he uses the name of the city to indicate the idea of the condition conveyed in the meaning of the word. Jerusalem means the vision or possession of peace; and, probably, the more defined idea in the mind of the prophet was the City of Peace, that is to be established by the spirit of God in a more perfect sense than was Jerusalem of old. He says in another place, "Great peace have they that love thy law, and nothing shall turn them back."

"Behold I create Jerusalem a rejoicing" brings the idea of a great city where all life is a song of rejoicing, to which all the conditions and daily habits of the people, both public and private, are attuned. "I create her people a joy:" Not that he causes them to rejoice for a moment or for an hour or for a year, but their very life is a fountain of joy continually. There are many in the world who have touched points in their experience when everything in them seemed to well up and bubble over with joy; but this was fleeting, for it soon gave place to doubts and fears and sadness and disappointment. They, as well as all who have thought in this line, have been led to believe that God has created a world full of sorrow, disappointment, and, finally, death; that it is the lot of all men to spend their three score years and ten in labor and sorrow and then die, when, if they have lived good, upright lives, they will go to heaven where all is joy.

So firmly has this belief become established in the minds of the professed Christian, that he has come to believe that this Jerusalem to which the prophet so often refers must be in heaven, and that the fulfillment of these promises cannot be obtained until after death. But, thank God! there are a few Esoteric students who know that this is a reality attainable on earth. The words that God commanded Moses to speak to the

children of Israel are especially applicable to us in regard to this thought:

"It is not in heaven, that thou shouldest say, Who shall go up for us into heaven, and bring it unto us, that we may hear it, and do it?"

"Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?"

"But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Deut. xxx. 12-14.

And also the words of the Nazarene:

"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke xvii. 21.

The methods are given through the Esoteric publications by which that glorious kingdom may be externalized and given a physical standing upon the earth where we are today. This is the work of the Christian.

The majority of people who know of, and have studied Solar Biology, regard it, at best, as only a means by which to read character in human life; but the time will come, when, to all those who follow after these attainments, it will be a most wonderful revelation from God concerning the laws and methods of his kingdom. A certain poet, born in the sign Taurus, according to Solar Biology, by going into the interior consciousness saw a shadow of that great and glorious order when he wrote:

"Twelve oceans roll  
Their light waves from, the one Creative Soul;  
Twelve architypal spheres rule time and space;  
Twelve primal splendors shine from God's own face."

The Esoteric student who is faithful will reach a condition in which this will be a continual experience. When the moon passes into the sign in which the earth was when he (or she) was born, he will consciously enter that ocean of God's own spirit life from which his real nature was originally drawn. That holy life will seem as a spring of joy within him, which will cause him to feel that he is in a boundless ocean where all that is becomes a bountiful fullness of riches, excellence, and grandeur, too great and too grand for human intelligence to grasp and comprehend, but of which the inner sensibilities partake to their fullest capacity. It would seem to the neophyte as if he could spend an eternity drawing from the delights of that bounteous life.

But he remains there on an average of about fifty-five hours, when the moon passes from that sign into the next. All the feel-

ings, thoughts, sensations, which go to make up the consciousness of the individual, change; for he has passed into another ocean of joyous life totally different from the former one. He finds himself in another great storehouse of new and exhaustless riches and joys; and so on, as the moon passes through the twelve signs of the zodiac. Then the *earth* passes into another sign and he begins a new cycle, so that, when he returns to the ocean of life in which he began this heavenly consciousness, he finds his interior perceptions have become more acute, and more capable of sensing the wonders of the sign.

He finds, too, that the qualities of its life have all been changed; for the movement of the earth in its orbit, and that of all the planets of the Solar System, are continually producing new thought elements and qualities in all the varied signs: and as the sun, with its system of worlds, is passing around another great and grand center, he finds that the variety is as infinite as God's own nature. The joy implanted in the heart of the child over new toys, new scenes, and new conditions, is only a miniature, an embryonic manifestation of this rejoicing in the infinite variety of God's mental and spiritual nature. And while it would seem that this joy alone is all the fullness of him that filleth all things, yet, to those who follow faithfully the Esoteric life, will be given still another, and other varieties more numerous in daily life and experience, and more joyous than all these.

Another and a more rapid change taking place in the consciousness of the developing soul is found in the rotation of the earth upon its axis, changing thoughts, feelings, and conditions twelve times every twenty-four hours. It is this multifarious joy to which the prophet refers when he says, "Rejoice and be glad forever in the things that I create." He (or she) who has reached this attainment has obtained in himself an immortal existence, which will insure to him a rejoicing and a joy,—not of a hundred years, for when a hundred years of this life have elapsed, he will realize in the physical and mental, and in his spiritual existence, that he is but a child, because there is before him an infinity of days.

Now, these conditions of re-creative life are not to be confined to the heavens, to the Solar System and the twelve signs of the zodiac, but, through regeneration, the individual incorporates these qualities, and, so to speak, materializes them in the soul.

and in the physical body, so that they become a sensorium, receiving, reflecting, and bubbling over like a spring of eternal delight. Few can realize how literal will be the words, "I create her people a joy."

These facts are not an ideal dream of something that we think the future holds for us; but they have become an actual experience, therefore an absolute knowledge. However, these experiences cannot be had in their perfection even among us, because our numbers are few, and the numbers of those who have reached this attainment are much more so; for they who have reached this degree of unfoldment begin to be like the angels, and like the Nazarené, who thought and knew the feelings of men with whom he was surrounded.

The Christmas time just past, and passing at the time of this writing, gives all such an experience that causes them to realize the importance of the gathering together of God's people now scattered throughout the land, in order that there may be concentrated in one place sufficient mind and will power to hold back the tide of sensuality and all the vitiated conditions of perverted humanity; for, notwithstanding we are separated by many miles from any large city, yet the mental and physical conditions produced by the insane revellings roll over us here, so that we become as vividly conscious of the mental and physical condition of the world as if we were in the heart of some great city. Could our good Christian people see how they unite their voice and feelings with the great voice of humanity in their Christmas celebration, and could they know how it appears on the spirit and cause side of life, it would produce an appalling horror.

We are situated so that we know that it is an impossibility for any to live in consciousness of the mind and will of God concerning them whilst unprotected by the body that is now forming upon the earth, and with the associations they must have in the avocations of life. These great joys above referred to must of necessity be to a certain extent intermittent and remain imperfect until this body is organized, and sufficient numbers have reached the higher degrees of attainment to form a center so strong as to enable them to turn back these tides of psychic force, without having individually to struggle with them.

While, of course, during the times that they are permitted to

enter this higher sphere of existence, they are enabled to imbue the mind currents of the world with some of the higher knowledges and methods that will illumine those who are seeking the light, yet no great and important work can be done for the world, except to condemn and destroy the evil and those who love it, until that body is organized. The presence of a few people in the world who have reached these attainments will, through unity with the heavenly hosts in hating and repelling evil, hasten upon the world the great calamities due to their wrong doing; for remember that the words of the apostle in its particular are the expression of law: "Do ye not know that the saints shall judge the world?" This judgment is brought inevitably by hating and thus condemning the evil that rolls in upon them through the psychic forces of the world. This they are forced to do, in order to maintain in themselves righteousness and uprightness of life and character.

We know that the above thought has no practical value to those to whom it is sent, further than to give a more correct ideal of what God has in store for them, of how to attain these advantages, and of how to become successful co-workers with God and his holy ones in the work of bringing in everlasting righteousness, and establishing "peace on earth and good will to man."

The more sensitive of the people may prove the existence of the changes referred to by taking Raphael's Ephemeris, and calculating the hour and minute that the moon makes its transit from one sign to another; then sitting quietly, say half an hour before the transit occurs, and thoroughly analyzing their own feelings, thoughts, conditions, and general consciousness, getting these well established in their minds by the time the transit occurs. At that time, we believe that there are many who will observe a change in their thoughts, conditions, and feelings.

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Assert thyself ; rise up to thy full height ;  
Shake from thy soul these dreams effeminate,  
These passions born of indolence and ease,  
Resolve, and thou art free.

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

BY A. R. BOYD.

Ralph Waldo Emerson was born May 25, 1803. According to Solar Biology the planetary positions on that date were as follows:

⊕ in ♊ 2 heads. 1 interior. 5 serving. 2 planets at home. No  
☽ " ♏ planets in life sign. 2 planets in ♍. ♄ in ♍, giving meta-  
♄ " ♍ physical tendencies, and ♀ in ♍, giving intuition and love  
♂ " ♏ of beauty and harmony. ⊕ in ♊, activity in mind and  
♃ " ♍ body. ☽ in ♏, impulsive, the love of expression governed  
♂ " ♏ by the feelings. Full of words all the time, words bubble  
♀ " ♍ up. Philosophical. ♂ in ♏, love of harmonious movements  
♂ " ♏ and manifestations of nature. ♃ in ♍, imagination a great  
factor in the unfoldment of psychic perceptions. ♂ in ♏, combative  
in the mental. Love of investigation.

The earth sign always indicates the sphere of life and service most harmonious with the innate nature of the individual, since it expresses that condition which the soul, by the loves and desires dominating it in former incarnations, has drawn to itself and entered upon for the purpose of absorbing the thought potencies of the experiences and lessons to be gained therein. In this nativity we find the earth was in the sign ♊ (Gemini). The position this sign occupies in the zodiacal belt, the quality of the solar ether belonging to that division, and the relation which the organ of the human body to which this sign is related bears to the other organs of the body, had we no other means of knowing, would acquaint us with the fact that the occupation most congenial to Emerson would be that of giving expression to the thoughts ever bubbling up in his mind, as it were clamoring to be clothed in form and sent out on their mission to humanity. In the ancient form of symbology, that of the twins, representing this sign of the zodiac, and in the mythological tale attached thereto, is expressed both the separateness and the inseparable unity of the higher or spiritual, and the lower or animal nature of those born under this sign. Like light and darkness, one only prevails at a time. It is said that when the two natures become as one on the higher planes of consciousness, the individ-

ual then becomes an instrument in the hands of God to voice his message to humanity. Every age in the world's history has contributed minds that thought and wrote for futurity, for generations yet unborn. As one studies the writings of Emerson, and enters into the spirit of them, he feels that here indeed is one who, though perhaps unconsciously, had reached that union with his higher self, which placed him in a relation to humanity like to the one John the Baptist sustained pending the advent of Jesus, "the voice of one crying in the wilderness." For even as John appeared before the time of Jesus heralding his coming, so the thought qualities borne in upon this great mind were voiced, shadowing forth the greater light which was near at hand. To the awakened consciousness those thoughts are luminous with the true spirit, and are fit to serve as beacon lights on the ship's pathway far out to sea. Undoubtedly he wrote wiser than he knew, since no man can do otherwise unless acting in conscious unity with the mind and will of God.

⊕ (Earth) in the sign ♊ (Gemini) places the native in the sphere of intellectual uses, education, art, and mechanics, ♊ (Gemini) being the natural server and expresser of the thoughts of the brain. Many speakers and lecturers are among those born under this sign.

The ☾ (Moon) in the sign ♌ (Leo) turns the restless activity of the ♊ (Gemini) mentality away from the external to dwell in the interior depths of life and love and feeling, softening and harmonizing whatever antagonistic elements may be existent in the character, and opening the heart to all the sweet influences of love and nature. It gives poetic coloring to the expression of thought, and a deep philosophical tendency to the mind,—a disposition to search out the hidden springs of being, to recognize a controlling intelligence other than human, directing the affairs of the individual and of the nation. It gives a deep spiritual vein, running, as the undercurrent of a mighty river, through the changing circumstances of life. The moon's position in his nativity exercised a great influence upon the life and thought of Emerson, and corroborates our former conclusion with regard to the unity obtaining in him with his higher self, which his writings indicate.



♅ (Uranus) in ♈ (Aries). In ♈ (Aries) ♅ (Uranus) reaches his home, or most harmonious position for the expression of his nature, qualifying the thought forces with the higher spiritual attributes gained through countless ages of evolution. This position of ♅ (Uranus) is in harmony with the tendencies given by the position of the moon; and its forces are combined therewith to guide the mind into contemplation of the higher philosophies.

♃ (Jupiter) in ♈ (Aries) is a mighty factor tending in the same direction as the ☾ (Moon) and ♅ (Uranus). The qualities he brings to the treasure-house of mind are high ideals of greatness, grandeur and sublimity, harmony, art, music, beauty, and physical excellence. He also contributes refining and spiritualizing qualities and lofty and grand aspirations. The nature of Jupiter is expressive of the imaginative faculty, or ideality which clothes the commonest objects and occurrences with deep significance.

Again, ♀ (Venus) in ♍ (Virgo) unites with ♃ (Jupiter) and ♅ (Uranus) in ♈ (Aries), bringing her virgin love qualities and her unity with the soul of nature and nature's God, a rich offering to lay upon the altar of mind. ♀ (Venus) in this position imparts love of the beautiful and fine discriminative qualities, and gives the ability to clothe thought in graceful and symmetrical forms,—an artistic quality which may find expression either through the brush of the painter or the pen of the philosopher. Her power being subject to the dominant tendency of the nature, which in this case is clearly in intellectual effort, philosophical in character, the gift of intuitive perception which she brings becomes conjoined to the reasoning faculties, thus forming that union which, when consciously made, places the one possessing it upon the higher planes of consciousness.

♄ (Saturn), ♂ (Mars), and ☿ (Mercury) in ♓ (Pisces) give restless tendencies which kept him always active; although his achievements might be far from satisfactory, yet must he ever strive to achieve. This position of ♄ (Saturn) gives love of all harmonious forms and movements of nature and contributes to the love of scientific experiment and research.

♂ (Mars) in ♓ (Pisces) gives a tendency to peculiar and exacting requirements of those with whom his life was closely associated, and liability to be attracted to those who would be more or less antagonistic. It gives faithfulness to children, but

turns the family love largely into channels of knowledge, increasing studious tendencies, and giving adaptation to writing.

♿ (Mercury) in ♊ (Pisces) gives love of activity and inclination to walk and be on the feet a great deal. It also unites with ♄ (Saturn) in giving love of travel.

This nature was highly gifted in having two planets, namely, ♅ (Uranus) and ♀ (Venus), representing the higher qualities, in home positions, and one, namely, ♃ (Jupiter), in second most harmonious position, as this enabled them to contribute, and he to receive the fullest measure of their several qualities. A planet in its home position becomes the ruling power in the life, its nature and quality forming and coloring every act, thought, and desire.

The writer has never read a biography of Emerson, so cannot make an application of personal traits of character as shown by Solar Biology to have been possessed by him. It was with the aim in view of showing the combination of planetary positions indicating the bent and the quality and coloring of his mind that this sketch was attempted. Though brief, we trust the result is satisfactory to the reader, and to the student.

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### BROTHERLY LOVE.

Brightly shines the heavenly beacon  
Far across life's winding path.  
It disperses doubt and darkness,  
It brings peace and joy and faith.

This is truly spirit brightness,  
Which all can see who will,  
If in faith and trust they travel  
Up life's long and trying hill.

Let us one and all determine  
That from this time, from our heart,  
Closer to the Father's guidance,  
We will cling, and ne'er depart.

In it is true happiness,  
That only angels know;  
That peace that far surpasses  
Man's conception, while below.

Would you have that peace, my brother?  
Then listen to my tale;  
It is short, and very simple,  
And if heeded, none need fail.

It is this,—now listen closely  
That you lose not e'en a part:  
Love your neighbor like a brother,  
Love him, serve him, from your heart.

T. A. WILLINGTON.

## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

### ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

BY DAVID LUND.

F. E. D. Sep. 8, 1867, 5 p. m. Albion, N. Y.

♊ rising in the orient. ⊕ in ♊, the sign of will power, and the ♃ in ♉, "the house of the gods." You are clairaudient, and should hear the astral bells, etc. If you will restrain and overcome your inclination to gratify your appetite and desires of sense life, and turn your gaze within, you will develop a strong will, by which you can command the elementals as did the Nazarene. Music will help you in development. Guard against being deceived, and trouble through the opposite sex during these next two years.

M. H. W. Oct. 30, 1881, 8, a. m. Spokane, Wash.

♊ with ♄ ascending. Natal sign ♊; polarization ♊. Clairvoyance is your forte. I advise you not to pay too much attention to personal appearance and the opinions of others, but think more of your real self, and direct the "fires of life" within, and thus develop your interior nature. You may then see the beautiful Adonai in primal splendor. You are liable to crosses and disappointments in love, and unhappiness in married life. 1895 and 1896 are evil years for you. Read the four articles found on pages 178, 264, 289, and 373. Vol. 8 of THE ESOTERIC.

W. P. L. Nov. 28, 1845, noonday. Birmingham, England.

♊ ascending with the mystic Neptune and the spiritual Saturn. ⊕ in ♊, the sign of the prophet, and the ♃ well aspected in ♊, the sign of the Esoteric Fraternity. Evidently the transcendental was in the ascendant of your mind in your last incarnation. If you will store up the "fires of life," and take less notice of the conventionalities of society, you are capable of making considerable attainment. You are clairaudient, and should hear the electric bell on the approach of news, etc. If you will listen to the voice within, you need never go wrong. During 1896 you will have a restless, unsettled mind; but make no changes if you can avoid it.

Arthur J. Darrah. Nov. 9, 1856, 1 p. m. Hancock Co., Ohio.

18° ♀ on the ascending angle. You are born in ♄, and ♀ is your polarity. From the position of the planets you are a born mystic. You have attained to clairvoyance and clairaudience, and may develop psychometry. I judge you have passed through great trials and experiences in a former life, and thus made great progress in soul development. You are liable to trouble through your occult attainments. I strongly advise you not to misuse your occult powers; besides, by so doing you will weaken your will power. You will sometimes be at variance with yourself and be inclined to halt on the *Via Dolorosa*. But no! once fairly entered the path, you must go forward or perish. 1895 and 1896 will be evil periods for you.

I. L. McInnis. Jan. 22, 1860. 9 a. m. Hamilton, Ontario, Canada.

♄ on the ascendant. ⊕ in ♊; ☽ in ♋. From the position of the planets I find that you are a born mystic. I judge you studied alchemy, and "dabbled in magic" in your last life; and you have attained up to clairvoyance and clairaudience, and are capable of manifesting extraordinary power if you will overcome your nervous, excitable nature, and observe the two leading points in the Esoteric doctrine,—live the regenerate life, and keep your thoughts polarized toward Spirit. 1896 and 1897 will be very unsettled years; best not make any changes if it be possible to avoid it.

#### VISIONS.

BROOKLYN. Nov. 4, 1895.

Dear Mr. Butler,—

(Once again I send a vision which was shown me. This morning it seemed that just outside my home were two stray, almost wild, cats; and I became conscious of their having a litter of kittens hidden beneath some loose boards. While I did not wish to bring them into my home, the instincts of common humanity impelled me to lift the boards, when I saw a tiny and most peculiar infant. It was as well formed as any other child, except that its thumbs and large toes were unusually developed; and commencing at the neck, just above the juncture of the clavicle, began an entire bronchia and lungs in perfect development, and entirely independent of the body save at its juncture with heart and throat. The force of its breathing was so great that steam kept continually rising from its body. Cold and exposure did not seem to affect it; and I picked the poor little thing up, wrapped it tenderly in cotton, and cared for it in my home. As I tucked it up, it tried to open its eyes and look at me; but I quickly covered them from the light, which would have been blinding to it in its new condition. And then, succeeding pity, I became aware of what great value such a strange form of nature would become to science, the wealth which it could bring to those who cared for it, and what wonderful capacity it should have for music with the gigantic action of those out-

er and inner lungs. Will you kindly explain to me this vision. I am working in the Master's vineyard, seeking not my will, but his,—seeking to reach the mountain top, and to behold the beautiful hills in the City of our God in that light and glory which fadeth not away. With kindly greeting, and thanks for the many lessons received through the columns of THE ESOTERIC, I remain,

Yours respectfully,

B. P. PYM.

*Ans.* It seems to me that your vision indicates that through pity and sympathy you are going to take up some one to help and care for who will wield a psychological influence over your mind, greatly to your detriment. The development of the thumb and the big-toe indicates an unusual intellect and understanding; and the lungs and heart are a vitality to support this, all moral and human faculties being dwarfed or dormant. While your wonder and admiration is being excited, this individual or influence, whichever it may be, will be dealing most treacherously with you.—[ED.]

Feb. 26, 1895.

MR. H. E. BUTLER:

*Dear Sir.*—With much gratitude to my Heavenly Father I write to thank you, his servant, for the help I have received from THE ESOTERIC. It was about a year ago that, through the kindness of my sister, I first saw a copy of it, and was at once charmed by its beautiful teaching. I spoke of it at once to my husband, and he, somewhat to my surprise, at once denounced it most emphatically. That night I dreamed that he and I stood at the foot of a mountain, and that we wished to gain a point at the top. To the left was a shady road around the foot of the hill, which I thought finally led to the place we wished to reach. He said that he would take the lower road, and I started to climb the hill, so steep, yet bright with sunlight, and without foothold or anything to take hold of in helping myself upwards; moreover, I led my little girl along, and also carried a small child, in my arms, yet had no fear, or thought of turning back. When I told my husband next morning, he said, "Well, you shall never climb that hill alone again," yet it is even so. For a long time I did not see how my dream was to be fulfilled, and kept silence, save as I spoke to God, until the fire kindled, and I had to speak. I cannot say much about the mental struggles and trials that followed, or how earnestly I sought deliverance,—only this: One day, when greatly exercised, I besought the Lord to give me some word of comfort, and, opening my Bible for answer, read out of Daniel something like this: "There shall be given to him the daughter of women to corrupt her; *but she shall not stand on his side, neither be for him:*" and from that time I knew that I belonged to God alone, and when my husband told me he was willing to live as I wished, my joy was unbounded. Yet he utterly fails to see the beauty and blessedness of the higher life, so that my dream has come to pass. It is almost six months since I commenced this life, and have made some progress and had some failures, too; but I realize only through neglecting to maintain a strictly watchful attitude. I have had dreams and

visions that have been helpful and instructive. Once I thought I was descending a steep hill near our house. It was dark, and I could just discern near objects. Walking became too slow for me, and, with one bound, I was floating through space, singing, "I am so glad. Oh! I'm so glad,"—song and motion all in harmony. Was glad in that I felt I was making progress. All became intensely dark, yet I floated onward still singing. There came a flood of sunshine for a moment, revealing beneath me what looked like a portion of a beautifully kept park. "Oh!" I thought, "I am in the dear old country" (England). In the darkness I realized that beneath me was a large reservoir of water. "I will try the water," thought I. Descended instantly; came up again, still singing. Suddenly I realized that I was at home and asleep, and, seeming to hear the voices of friends in the house, tried to awaken: but only by a long and painful effort, accompanied by much groaning was I able to do so. Often, when I close my eyes just before falling asleep, I see or hear something. Once, when sorely tried, I saw two beautiful angel figures leading me upward through blackest darkness. The other night I saw a most beautiful color, no form that I could distinguish. As nearly as I can remember and describe, it was something like what I was once told was a pink topaz,—a kind of violet color. And I noted at the time that it was not seen by the astral sight, as I understand it, but with some deeper faculty. What was it? and what did it signify? Please tell me, if it is worthy of notice,—and I think it is. Sometimes I hear swarms of beings around, or strange and angry voices,—I suppose the elementals, though I don't quite understand what they are. Now, dear brother, I will not take up more of your time; it has, at least, done me good to write this. With best wishes, truly yours,

Q.—M.

*Ans.* You seem to have a correct understanding of the dream of yourself and your husband in the ascent of the hill. But, even if this be a vision given you by the Lord, it does not follow that it is inevitable that you must go alone. It does follow, however, that this is a probability; although it may, perhaps, be averted by a wise course of life. You remember that Jonah was instructed by the Spirit to preach the destruction of Nineveh in forty days; yet, because the people repented, the judgment was averted. Your second vision was clearly an instance in which you, the soul, actually left the body, and may have gone back to "old England." The difficulty in awaking the body was really a difficulty in getting back into it. It may have been partially on account of this being your first conscious travel in the astral, and it was not easy for you to take up the body again. But it is more probable that the inharmonious and stupefying magnetisms with which it was surrounded were the main cause of the trouble. The topaz is a symbol of fidelity, friendship, and success. The violet color expresses the idea of a rapid change, transmutation from a lower to a higher state.—[ED.]

LOS ANGELES, Cal. Nov. 5, 1895.

MR. HIRAM E. BUTLER:

Dear Friend:—The several dreams and visions published in the

Magazine has interested me very much at times; and, as you have asked for those having similar experiences to write them to you, I thought perhaps some I have had may be of interest. I am not sending this for the purpose of having it published; you can use your good judgment as to that, as you think it may or may not be of help to any one.

In works on mental philosophy I have read of experiences in this line, but not at all as remarkable as mine in that the person would have but one "waking dream" the same day or night, whereas I had three consecutive ones. I waked up one dark night; that is, there was no moon shining, and objects were not visible in the room. A few minutes after I awoke the clock struck three. After anything has awakened me, it is my custom to go to sleep again without trouble, at any time during the night; but this night, although I tried to go to sleep, I could not. I closed my eyes, but did not sleep, was perfectly conscious all the time. A short time after I closed my eyes I had all the sensation of a dream. I seemed to be on the outer edge of Riverside (Cal.), and walking away from the town in the direction of the Box Springs Mountains. I thought, How queer this is that I should have such an experience; but still continued, as it seemed, to walk on. The thought came to me to open my eyes; I did so, and at once the dream was gone. I was a little surprised at first, but all the time lay perfectly quiet. After a short time I closed my eyes again, and at once the sensation of dreaming was again gone through with. I then seemed to be out in the country somewhere, going along on the right hand side of a road, but in the field on inside of a hedge of cypress,—tall cypress trees. I walked along for quite a distance, and coming to a break in the hedge, I passed out of the field to get to the road. As I got outside of the hedge, found myself in a broad ditch along side of it. I walked along in the ditch for a short distance, when it seemed to come to an end; and, as I clambered up the bank, a man in a long dark coat met me at the top, and stepped aside for me to come up. It seemed to me that he was about to pass down into the ditch out of which I had just come. I went along a short distance further, thinking all the time what an odd experience it was, and what would be the effect if I were to open my eyes. I did so, and at once the "dream" vanished. This seemed to me strange, and I lay for a few moments thinking about it. I then closed my eyes again, when at once a new sensation of dreaming came on: This time I seemed to be in Boston, going out in the direction of Columbus Avenue, but on a street parallel with it. This street seemed to be familiar, but I could not name it, and yet I could not remember seeing anything on the streets in that part of the City that looked just like it. As I walked along, I seemed to be coming up to a large warehouse, where the wall on one side came down to the ground, and yet a passage way is left for the teams to pass through and unload their grains. This seemed strange, because I could remember no such building in that particular part of the city; but as I came up closer to the "warehouse," I saw that it was a block of three story, brick dwellings. When I had passed three or four doors, a woman in black clothing came out of the door; and I stepped in close to the buildings as she passed me by. After going a few steps, I thought again I would open my eyes, and at once the "dream" was gone. In a little while I again closed my eyes, but could get no more "dreams." I did not go to sleep during

the balance of the night. During all the experience of the three "dreams" I was perfectly conscious and perfectly awake; and during no part of it did I for an instant loose myself in sleep.

I have told these experiences to several, and can find no one who has had a similar one. The nearest I can find to it is in some of the works on mental philosophy; and in those I have found no more than one such experience, as I say, on the same day or night.

Sincerely your friend,

JOHN B. CAMPBELL.

*Ans.* There seems to be no special significance in the import of the visions which you relate; but their nature indicates that you have begun to be able to travel in the astral consciousness—not in the astral body, as some would infer. There is a psychic or soul power obtainable, which enables one at will to close his eyes and go into that dream state; and through sensing the Omnipresent Life of the universe, he may become conscious of any place toward which his mind is directed, or happens to be attracted.—[ED.]

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## EDITORIAL.

As many of our friends are contemplating coming here, they will, no doubt, be interested in knowing what we are doing, and what we have done. During the past summer we have cleared the ground and put out 750 olive, a few fig, and other trees, and have taken care of about 160 acres of land under cultivation. Have made 400,000 brick; and, although we hired men to mould them, our people have cut the wood, hauled it to the kiln, and burned the brick. We then built a two-story brick house, intended eventually for a shop and apartments for other indoor work. This is partitioned into 11 rooms, to accommodate some of our people until the main building is erected in the spring. Besides this, we have accomplished a great deal of preparatory work for our main building, and for the convenience of the people during the coming rainy season. While the members of this Brotherhood are as busy as bees with the things relative to physical comfort, the main object is never for a moment lost sight of, which is to conquer all the evils in their nature, and bring all the faculties and powers of their being into harmony with its Maker. Thus labor becomes a means of keeping body and mind in health and vigor, which is so necessary to one who seeks to reach the highest goal of attainment. While it is true that those who have come here in the beginnings have



not as a people reached that deep, soul calm, nor even that perfect confidence in God, which some have attained who are still interested in the things of the world, yet all are laboring most diligently toward that ultimate, and every opportunity is grasped to obtain culture and refinement; for God's people,—now, as in all ages of the world,—having been selected from the working basis of the body of humanity, have not enjoyed the advantages which wealth and leisure afford. But this people, being gathered from all classes and conditions of humanity, will come bringing whatever jewels their experience in the earth life may have given them; and the mystic oneness, in which—when the higher degrees have been reached—the currents of thought will flow and interflow as do those of the great ocean, will enable it as a body to utilize these treasures. Each individual will find himself appropriating and using the powers and knowledges which each member has been able to add to the mentality of the whole. But, in order to facilitate this, before the possession of the attainments make the fullness of the above possible, those who come among us possessing capacity to teach any system of truth or culture, to them it becomes a duty to impart what they have as fully as they are capable. From the scientist, the artist, the Delsartee, to the worthy matron, all find a sphere of use. Thus we hope to be able to appropriate the knowledges of the world, and to organize them into a grand system of order, harmony, and usefulness.

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This number of THE ESOTERIC contains an article by SOLON LAUER in which he makes some very radical statements. While we accept as a fact that everything is good in its place, yet, when he says "What I see is already mine," there is but one way in which it is true; and that way is this: When one has reached the point in his experience where every evil desire is wholly subordinated to the Divine Will, so that there is not an appetite, passion, or desire, but which is wholly governed by the mind of God, then this statement will be true, and its recognition a safe position for the individual; but for those who are yet controlled by the carnal desires, it becomes a very dangerous position.

There is a large class of people now in the world who not only hold this doctrine, but with it assume the proposition that "there is no evil." This throws the door wide open for a plunge into all the vices, and for the use of all the powers at their command to possess and subsist upon the earnings and production of others. While we are satisfied that this is not the attitude of our brother, yet many would not discriminate between his thought and that of the other class of whom we speak. This article combats a certain evil that exists among the overly devout, who expect to sit down and allow God to do everything for them. To minds of this class Mr. Lauer's article is of incalculable value; but it would mislead those who lack devotion and confidence in God, the source of their being. It is a law of mind, that, if one undertakes to controvert an error, it becomes necessary to take the extreme opposite, which always leads to statements stronger than the controverser would otherwise make. Therefore an argument which would meet the needs of one class, would be all wrong for another class. The attitude induced by the thought of the article under consideration is one that is necessary to all who are living wholly in the devotion, or in whose organic development, the reflectives predominate over the preceptives; that is, the upper forehead projecting over the lower.

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The brother in Toledo conducting the "Good Will Chain" for the circulation of Practical Methods wishes to say that it has been unavoidably delayed through overwork in other directions; but, that he hopes very soon to be able to give it his energies, and sincerely desires the co-operation of all the friends of The Esoteric work. Those who wish to do so can address, F. S. Chandler, 1943 Summit St. Toledo, O.

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MARY ANDERSON will tell in her autobiographical paper in the January *Ladies' Home Journal* how and where she made her first success on the stage, and of General Sherman's, General Grant's, Edwin Booth's and Dom Pedro's most encouraging commendation of her early efforts as an actress.

# THE ESOTERIC.

A Magazine of

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## HABIT.

BY H. E. BUTLER.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Rev. xxi. 4, 5.

As if wishing to seal the above thought with the strongest emphasis possible to one speaking from the mind and will of God, the angel says, "These sayings are true." Now, this does not infer that other portions of the Revelation are not true, but it gives this an emphasis as being the great central truth in the mind of the Creator when he entered upon the work of creation, and as being the most vital thought given in the entire Scripture. He adds, "And faithful." This implies service,—doing, accomplishing: therefore it was as if to say, that not only is this the central truth of the mind and will of God concerning all things which he has made, but that he is faithful to his purpose in accomplishing this most glorious ultimate.

Many have thought and still believe that this glorious ultimate of sickness, sorrow, pain, and death passing away forever, can never be accomplished on earth, but will, in some way, be brought about in heaven by the death of the body. It should be borne in mind that the whole Revelation is of the methods by which God, through his angels and his people, cleanses the earth of its impurities, and fits it to become the recipient of his kingdom, which the angel said was to come on earth: or, in other words, it is a Revelation to the world of how God will answer the prayer which Jesus taught his disciples: "Let thy kingdom

come, and thy will be done on earth." This being more than evident from the beginning to the end of the Book, we must conclude that these words refer to that which is to be accomplished here on the earth.

The word "habit" is very comprehensive; and, to save our readers the trouble of turning to the dictionary for its meaning, we quote what Webster's International says under that word: "The usual condition or state of a person or thing, either natural or acquired, regarded as something had, possessed, and firmly retained. The general appearance and manner of life of a living organism. Fixed or established custom; ordinary course of conduct; practice; usage; hence, prominently, the involuntary tendency or aptitude to perform certain actions, which is acquired by their frequent repetition. Outward appearance; attire; dress; hence, a garment." From the above it is evidently impossible for all things to be made new in the individual life and character without first breaking up ALL the old habits and forming entirely new ones; and the new that are formed must be in perfect accord, with the life, mind, and will of God; or, in other words, they must be of such a nature as to accord perfectly with the divine law which God has declared that he will establish on earth; the establishment of which will remove from man the cause of sickness, sorrow, pain and death.

If we turn our attention again to the records of the Scriptures we read that the Lord God first created the world, and last of all, in the forces of creation, man, and placed him in the garden of Eden, giving him a help "as before him." There is a strong inference throughout this entire account that the man and woman were in a position to maintain immortal youth, happiness, and heavenly association. This he possessed until he disobeyed the divine law, for it must be remembered that the divine injunction was a law of nature,—“By the word of God the worlds were made.” Therefore it was by disobedience of a divine and natural law that he was driven from Eden, and from the conscious presence and guidance of the Spirit of God.

From the time of his leaving the garden up to the present, he has wandered in darkness seeking his own will and pleasure, being coerced, however, from departing too far from the divine purpose by the fear of pain, and being allured in the way of accomplishing the divine objects in his creation by the desire

for pleasure. Thus he has fulfilled the purpose of the Father by obtaining knowledge, and by the development of brain power and soul-consciousness through experience; that is, blindly experimenting on methods for obtaining pleasure. This has kept man ever feeling after the harmonies of divine law; for through obedience to them alone can man find pleasure, or maintain health and preserve life.

• We read that in the early days of man upon the planet he lived to the age of eight and nine hundred years; but, as his habits crystallized in error, and the soul's sensibilities became obtuse, his period of life has been gradually shortening, until, at the present time, the average life of man is less than thirty three years. There can be but one reason for this, and that is the perversion through habit.

From the standpoint of all human reason as viewed from the mental habit of the masses, we might expect, that, in place of the time coming when there would be no more death, the time is near when there will be no more life; that is, man will disappear from the planet. But the word of God by Isaiah, "I will work, and who shall turn it back," expresses a thought which gives a solid groundwork for man's faith in God.

It is a remarkable coincidence, if it be one, that the very first narrative in the Bible is devoted to the creation of the world and man, his blissful occupation of the Eden, his disobedience to the divine command, his expulsion from the garden, and all the accounts which follow are of his wanderings upon the earth up to the last chapter of the book of Revelation; and the very last utterance of that Revelation proper—for all that follows it is a closing salutation—is "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This seems to be given as the final accomplishment of God's purpose in the creation of man. He wanders from Eden through the great cycle of time, until, like the prodigal son, his eyes are opened and he re-enters his Father's house. In the language of the Revelation, he "enters in through the gate," out from which he has been driven through disobedience, and which he is now permitted to enter through obedience.

But he can not carry in through that gate anything that belongs to the time of his wandering in darkness except the knowledge that he has gained through experience; or, rather, the

capacity to know; for it does seem that all the knowledge of man is now of perversion. Therefore ALL old things must pass away, and all things must be created new in the individual life, before man can be permitted to "enter in through the gates into the city."

Few even among the most thoughtful and intelligent can realize what that most comprehensive utterance means: "Create *all* things new;" for among the "all things" are the very component elements of the physical body itself. We find by experience with the Brotherhood here that measures have to be adopted for breaking up every habit of life,—thinking, eating, drinking, sleeping; and each of these have many divisions. Thinking governs the habit of eating, also the habit of digestion, and of assimilation. The people through habit have perverted the normal appetite, so that it no longer craves the proper elements of food, and thereby the body is partially starved for its appropriate nourishment. This, in turn, reacts upon the mind, and creates in it a yearning desire for something undefinable, causing one to form the habit of stimulating the body, which benumbs and stupefies the mental action to such a degree that the component elements of the body are being made up of qualities which continually produce a morbid, restless, antagonistic, struggling state, reacting again upon the body and producing sorrow, sickness, pain, and early death.

When the Lord Jesus was upon earth, the only time in all his preaching that he attempted to emphasize and impress his thought with an object lesson was when speaking of this subject. He took a little child and set him in the midst and said to the people, "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." The word "convert" in this connection means, literally, to turn about, to go another way. Metaphysically, which is the form in which it is used, it would imply so radical a change of mental habits as to turn about and think in entirely new and different channels; and, as to just what those channels are, was illustrated by the little child. Mark (x. 15) says, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

A little child has no set ideas as to what is good and what is evil; it has no care as to society regulations; it has no bigotry, for it realizes that it has all to learn and nothing to unlearn. Its attitude is one ever ready to receive instructions from the

one set over it to guide and protect it. Not that we should place ourselves in a position to receive anything and everything, regardless of the source from which it comes; but we should dedicate our life to our Heavenly Father, and be just as willing to be led by him as a little child by its father. Who has not seen a father set his child upon some elevation, and step back and say, "Come;" and the little thing falls laughingly forward with full confidence that the strong hand of the father will bear it up and protect it from the dreadful fall that it would otherwise meet. Likewise, we must be ever ready, with absolute confidence, to follow the guidance of the Spirit, no matter where it leads, or what it apparently takes from us.

The habit of trusting in one's own efforts, the work of one's own hands, property, and other earthly resources, has become so thoroughly a part of the individual consciousness, that there are but few who will be able to conquer this habit and enter the kingdom of heaven.

Another habit that has been at the very foundation structure of human life is hypocrisy. For many generations, as soon as the child begins to notice things around it, the mother at once sows the seeds of hypocrisy, which readily take root, as the qualities are already in the flesh and bone structure inherited from the parent. Hear the young mother say, "Why, you must not do that; see, such an one is looking at you." Thus the habit of living and acting for other eyes, appearing to be that which one is not, deceiving, lying, defrauding each the other, has entered into all the thought, feeling, and desires of the present imperfect civilization.

It would be impossible in this article to enumerate all the vitiating habits that have been cultivated into the life and character of the race for many generations. If you will set down and muse upon this subject, with the thought that EVERYTHING in your present habits of life must be broken up and reformed before you can enter the kingdom of heaven, you may be able to form some little idea of the work that is before you; and you will not wonder that we repeat and emphasize in this age of the world the words of the Nazarene, when he said, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able."

The question arises, How is it possible for one to be an "Israelite indeed, in whom there is no guile," when society, business

relations, and every institution of the land, including the churches and the governments, are based upon the perverted ideas which have obtained through the centuries of wandering from God in the darkness of sense reasoning. The anarchist has a vague sense of this perversion, which is as largely in his own soul as elsewhere, and is possessed of the desire to tear down and destroy, with no adequate idea of building a better order.

Now this, the incoming kingdom of God, and our alliance to it, has no idea of tearing down anything that exists. The Lord said, "I will take you one of a city, two of a family, and I will bring you to Zion." Thus it is his will and way to gather and deal with individuals; and those individuals who have tired of these perversions, but who would not menace anyone in following the desires of his heart, are gathered out from the people to a place by themselves, where God, by his Spirit, will lead them, and re-form them after the pattern of the heavens; and when the new and divine order is formed, then, will the word of God by Ezekiel, go forth to man:

"Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

"And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof and all the ordinances thereof, and do them.

"This is the law of the house; upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house." Ezekiel, XLIII. 10-12.

That is, they will be builded into divine order; and, when God has completed his temple made of living stones, all fitted together after that most glorious pattern of the heavens, it will be shown to the world, that they may copy the pattern.

From the above, all who contemplate uniting with us may form some little idea of what they may expect, and the attitude requisite for membership in the eternal Order of Melchizedek.

"In that day there shall be upon the bells of the horses, Holiness (Separateness) unto the Lord." Zech. xiv. 20.

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Man's only hope of freedom from the evils of the flesh is a complete renunciation of self, and an utter surrender of all to the guidance of God.



## CONCERNING SPIRITUAL GIFTS.

BY PROF. CHAS. PURDY.

It is certainly surprising to a remarkable degree, if not absolutely painful, to the earnest, patient, teachers of the glorious knowledges and grand spiritual attainments to be obtained by the life of covenant regeneration, to learn by extensive correspondence that numbers, who by this time should have attained spiritual gifts, after years of trying, have not even succeeded in conserving the seed for a longer period than from thirty to sixty days. Each one has received some sound, practical suggestion by letter bearing directly upon his or her case. Persons have shown us such letters from different teachers at the Fraternity, and in each instance that has been suggested which would have assisted him to gain control; which control once gained, a further and more persistently rigorous use of the same method would no doubt have enabled him to maintain it indefinitely.

But such is the peculiar inconsistency of human nature, even when engaged in the labor of throwing off the old body of apathy and death, and awakening the soul with the essence of life to a consciousness of its power to become immortal, and transforming its mansion of clay, its "body of death," into the glorified body of "agelasting life," that methods, which should be persisted in to almost rigorous extremes, are, perhaps, not even half tried, and, of course, yield no results, except those of disheartening the student and causing him to relax his efforts, even though he may remain a subscriber of the Magazine, and friend of the movement.

We recollect a parrallel case which occurred some four years ago. There were about twenty men in the town in which we were living, interested in Dr. Hall's health pamphlet; and many of them derived no benefit at all from the methods. Knowing, from long experience in the vocation of teacher of instrumental and vocal methods how prone even adult people are to get the sim-

plest detail totally different from the instructions of the teacher, we found by inquiry, that, of the seventeen men who derived no benefit from the treatment, fifteen took a posture diametrically opposite to the one recommended, and two failed in frequency, taking treatment once in fifteen or twenty days, whereas this pamphlet directed it every third or fourth day. Impossible as it may seem, we are prepared by experience to state, that hundreds of Esoteric students who have signally failed in accomplishing the regeneration, and of course, could not have even sensed the spiritual gifts which are consequent to success, have followed the Esoteric methods just as inadequately as the seventeen aforementioned followed those of the health pamphlet.

Again, we only too gladly give our own personal experience for the benefit of others, showing that, when we followed the methods, earnestly seeking within for light and guidance to success, reasoning from analogy, and applying methods so obtained for the furtherance of success, we accomplished all that had been promised up to the point where we relapsed and lost; and, after backsliding, it took more vigorous scrambling than ever to regain the lost coigne of vantage. Something over four years and a half ago we were given the teaching of regeneration. We had been reared from childhood an atheist of the Buechner, Tyndall, Haeckel, Moleschott school of materialistic thought, and, having studied anatomy, physiology, and physiological chemistry from the materialistic standpoint, were prepared not only to deny the possibility of regeneration, but all things spiritual as well. Nevertheless, knowing that the correlation and conservation of force produced in the never-dying Universe of solar and planetary systems, that perfect correspondence to perfect environment, which is eternal life, and seeing that, here upon earth, in vegetable and animal life, a lack of that correlation and conservation of force necessary to maintain a more perfect correspondence with the environment as it was, alone caused the phenomenon of disintegration to exceed gradually but surely that of reintegration, it became evident that this alone caused functional decay, and consequent death of the organism.

These facts led us to acknowledge that the Esoteric "cranks" must have some valid arguments in favor of their theory of regeneration. Besides, we saw that in the seed there was a procreative life potency capable of producing the concatenation of correlated forces which would build an organism similar in form, structure, and procreative potency to the organism from whence this seed came, and this in a never ending series from any one given seed,—for instance, a seed of Jacob; that this same potential energy conserved within the organism would therein also furnish an impetus to the operation of forces which would rebuild, re-procreate the structural form in an ever-ending series of ever-increasing perfectness of correspondence to environment: that would, as this process went on uninterruptedly, cause re-integration to exceed disintegration (a potentiality not existing in our food), thereby producing agelasting life.

Though doubting that the results as above reached were within the possibility of man's will-power, but rather believing that ages of conscious action, as well as passive acquiescence in unconscious and semi-conscious (dream) losses, had so built up an hereditary reflex-action structure in man, that it would be well-nigh impossible to gain conscious control of those nerve ganglia controlling the entire procreative system, we realize the immensity of the task before us, and that, if the experiment was to succeed in our case as in the case of the advocates of the theory, not a stone must be left unturned, and especially, in the direction of control during sleep.

Another physiological point was clear to our mind, and that was that the conserved seed as an element, and more especially its measure of potency, must both be put to use in the organism as soon as matured. After catching a broncho, we must break him in, harness him, and put him to the plough; for, if allowed to roam at pleasure, he might do damage, break down fences, and get away; in other words, the labor would be lost. So with the conserved life germs; if they are to extend our bodily and mental powers, they must be harnessed to use. We succeeded in getting control, even in sleep,—this latter by the most intense concentration for hours before going to sleep, besides

keeping the mind intently centered on this point during the day, even while giving our daily music lessons; and this exercise, no doubt, for the first few months absorbed the energies of the conserved life.

Our organism was much debilitated when we came into this life, but in three months we became like a new man, grew more vigorous and active than in youth; could not eat as much food as formerly had seemed to be necessary, and in five months got so that three to four hours, conscious sleep—sometimes circumstances would necessitate more—were sufficient for all bodily needs; then we had to get a woodpile, a saw, and an axe, besides taking rapid walks morning and evening. A complete transformation took place in the body, brain, and nerve structures, making these more sensitive than they had ever been before; thus enabling them to perceive and express the thoughts of that interior realm of mind which dwells within man; though by man's habit of sense gratification and waste of the life,—the very element of consciousness,—he is usually as in a state of sleep, all unconscious of that interior mind, which is that part of man's nature which has the ability to attain immortality. About the fourth month came illumination (the writer knows not what this state would be called by those of you who have made the higher attainments), an ever constant consciousness, day and night, and an ever growing consciousness of the thought vibrations from the realm of mind, or the cause realm, and, consequently, consciousness of the mind and will of God.

This was a matter, of course, of complete conversion from our atheism, more potent and lasting than any that could have come through mere word-formations addressed to the physical mind; and, indeed, we are very sure that no mere argumentative proofs could have convinced us. But here was consciousness, a state we could not deny or ignore, even if we would; and with it, a loving, child-like devotion, and a vivid realization in the interior consciousness—without effort of physical thought-process—of our filial relation to the Infinite, Almighty Father, from whom his child had been estranged by its own perverse willfulness in living the life of outer sense gratification through

past ages and a multitude of incarnations as a rational, emotional being. All this was accomplished in us simply by the resolve and the successful effort never to allow the seed to pass from the body.

When this interior consciousness was opened up, and the illumination followed, we hastened to make our Covenant to Yahveh, and to live the life utterly dedicating all to him, desiring to know his will, and becoming a willing, rational, conscious instrument in the doing of that will; and, so long as we persisted in all these methods, and held to this attitude, we never lost the life, and steadily and constantly unfolded inner thought-consciousness. When we relaxed that "eternal vigilance" of body and mind that is the true "price of liberty," then we opened the door to forces that proved to be very troublesome guests, and that would be satisfied with nothing less than the pure gold of immortal life, the very essence by which the soul is nourished into the full fruition of its consciousness and power, which is the ability to express the spiritual man, the Christ (the spiritual soul), the only begotten of God.

"Concerning spiritual gifts, brethren, I would not have you ignorant." So spoke Paul: and so would we speak in this day to those who hold the erroneous idea that they must kill out all activity which generates, conserves, and transmutes. The life essence is as necessary to the nourishment of the soul consciousness as is food to the building up the tissues of the physical body.

As the neophyte steadily perseveres in the Esoteric methods, not counting the loss of two or three consecutive nights' sleep as to be at all weighed in the balance against the loss of a psychic germ, he begins to indraw knowledges of laws, and symbols of laws not to be found in any book on this planet; and when secret symbols are placed before him, he knows and can express their meaning. As he conserves yet longer, he becomes conscious of the high, holy, and mighty Ones, who instruct him in knowledges and assist him in unfolding his spiritual powers, leading him safely through the most dangerous ordeals, and giving him the spiritual gifts (rewards), the joys and love, the knowledge and power, of the unbounded cause realm.

Brethren, we have not discoursed eruditely and philosophically, and by means of rhetoric and logic carried you through a labyrinth of subtle argumentation concerning something of which we knew nothing; but we have simply stated actual experiences of the results of the regeneration, and its fruits in the way of consciousness and knowledge,—not only in our own case, but also in that of others who have succeeded; and, moreover, we have simply given methods which we know brought us and others success in overcoming, and the rewards of success. We know that many ardent, devout adherents of this thought have not followed the methods, have not overcome the loss of the germs, and, consequently, have not attained the consciousness, nor the knowledge and experiences. This article has been written for such, and we would urge them to consider that the time for attaining these grand ultimates is short. If they only knew of what they could become conscious in six months by successfully conserving the germs within the body, they would gladly fatigue their bodies by severe physical drill, forego all comforts, spend the time and psychic force wasted in going to gatherings of people living in generation, in concentrating the mind intensely upon the object of their success,—continual consciousness: and they would abjure sleep when the moon is full, or “in their sign.”

Dear ones, we assure you that all the hardships you can assume and endure for six months, in order to succeed surely in conserving the life, will be more than a thousand-fold requited by the consciousness which you can obtain,—that a few months more of success will put you in possession of the spiritual gifts, knowledges, and power, to gain which, were there no other method, you would gladly give up your life. And you must do that also. Upon the altar of Yahveh, a willing victim, you must sacrifice this life which you are generating with more than youthful activity, and conserving in the body's censer, that you may burn it before the ark of your Covenant, and thereby get the guidance to know the will of your Heavenly Father concerning you, and the faith, power, and love to do that Will.

## LIFE AND ENERGY.

BY W. P. PYLE.

What is man? How does he live? Why does he die? What is life? How many questions sometimes throng upon our minds! And when we have thought and thought until our brain grows weary, we find ourselves no nearer the solution of our queries than before. One thing we do know,—a man must eat to live. He may subsist for a time without food, but the tissues of his body gradually wear away, and we see that he is simply feeding upon himself, and cannot go very far in that direction.

But what takes place when a man eats? How is he nourished? The fact that he must eat to keep up his life, strength, and vigor, indicates two things: first, that his life continually wastes away, for, if he gets no food, he dies; and second, that by the process of digestion, and assimilation, he transfers the life in the food to his own organism, adding, as it were, the life in it to the sum of his own life. If this be true, then that only is food which contains life or is alive; and the quality of life in the food is the quality absorbed. Then, everything else being equal, the food eaten in a measure determines the man. It would appear that a man eating pork continually becomes swinish, that eating mutton would give the qualities of the sheep, and likewise with other kinds of meat; while, in fact, we find the bravest men eating mutton, and the most gentlemanly and generous eating pork.

Perhaps experimentation as to the effect of certain vegetable life may furnish a solution of this. A small piece of tobacco eaten by one unaccustomed to it will make him very sick; but by its steady use he ceases to be affected by it, apparently because his life force fortifies itself against it, and refuses its unpleasant influence. Again, if a man swallow laudanum in sufficient quantity, he is assailed by overpowering sleep—indeed, may go to sleep to wake no more: but if, when the sleep is coming over him, he continues to exercise with great vigor

the energy of his own life has overcome the energy of the vegetable life that he has absorbed. From this it will be seen why the qualities of food do not make themselves more manifest in the individual.

Imagine, if you will, two men eating food the same as to kind, quality, and quantity. After eating, one bustles about, going here and there attending to his business, is full of vigor and energy. The other eats, lolls around, with nothing to do and doing nothing. He feels logy, stupid, dull, while, on the contrary, the other is active and energetic. Why this difference in the effect of the life obtained from the food? Evidently it is because the quality of this life is determined by the energy of the eater.

The fact that the more the lazy man eats the more lazy he becomes indicates that life and energy are two different things. When the laboring man, who works hard and eats heartily all week, eats as usual on Sunday, the day devoted to ease and rest, he feels stupid and logy, apparently, because he has too much life and too little energy; for, if he in any way "works off" that heavy feeling by rousing his energy, he feels all right.

This energy is of the will. The lazy man does not want to work; the active man works because necessity or inclination causes him to will to do so. Thus, under certain conditions, too much life is not good; it makes one heavy, logy, —clogs the wheels of the organism, producing uneasy or diseased conditions, even destroying the functions of the body, bringing death.

Yet one can not have too much life, providing he has energy (will) in proportion: for it is this energy which guards him from the effect of surrounding conditions. For instance, two men start to cross a field. The one walks slowly, diverted by a hundred things around him,—the birds, bright flowers, and insects. His mind is open to any thing that may attract his attention. He grows tired, and, perhaps sits down. The other dashes across the field with mind fixed upon the point to be reached; he is turned aside by nothing; his energy carries him straight forward. He reaches his destination with nerves tingling, and every faculty alive. Here both are filled with life: in one case, accompanied with energy (will); in the other without



If, however, food could be found which would transmit to the body not only life, but also will, this trouble would be obviated. Animals have a strong will; and, if the life in the food with its qualities is simply added to the sum of man's life, then by eating flesh, he may obtain energy (will) as well as life. True, should a vegetarian eat a full meal of flesh he would find in it more energy and less tendency to heaviness than in his ordinary food; for the energy of the animal is absorbed. But all this is animal will, and turns the life upon the animal plane, that is, intensifies the animal propensities; so that, if he would live upon a higher plane of consciousness, he finds he has a double task,—to control that animal energy, whose tendency is downward, and, at the same time, to turn the life currents in the direction he would have them go.

Evidently, then, he who is striving to live upon a plane of higher, purer, and better consciousness will find it to his advantage to eat only those things whose life forces are not turned from the higher plane. He must choose food that is not stimulating; for such food evidences an energy that will give him so much the more work, since it must first be subdued before it can be utilized by him. Now, it is clear that food which indicates an energy of its own not in accord with the energy of human life struggling toward greater and grander heights should be avoided, because it must first be rendered neutral before being utilized, thus causing unnecessary labor. Then the only alternative is to select food already neutral, or, more properly, food containing life only, with comparatively little energy; for there is no energy in the lower order of life turned in the direction toward which the awakened man is striving.

Speaking broadly, there are two classes of men: those who follow their own selfish impulses, desires, propensities and ambitions, who only need the animal energy (will), which they can get by eating flesh, and those vegetables which have in them the proper energy; and those who, tired of this present selfish struggle of man with man, desire universal peace, right-doing, justice, and truth,—the establishment of a new and better order of civilization, wherein universal brotherhood shall be a reality until the drug has spent its force, he is relieved. In this case

and not an ideal, where right shall rule. This man can not find the energy he needs in his food. It is to be obtained in one way only: that great, All-pervading Mind which created all things—the earth and man upon it—desires all the establishment of that new civilization of brotherhood, justice, and truth; and *it is filled with an energy that will accomplish this.* This Infinite Energy declared his name to be “I WILL BE WHAT I WILL TO BE.” The Almighty Will of the Universe! Here then is the energy that he needs.

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## BRIEFS.

### NUMBER FOUR.

Bunyan's pilgrim in his progress came upon a man using a muck-rake. Above his head hung a golden crown, but he was so absorbed in raking over the muck and in trying to find a hidden treasure, that he never thought of looking up. That is a portrayal of the posture of all humanity. Go to the street corners, and you will see men of every profession carrying muck-rakes,—one to his place of trade, another to his office, one to the stump, another into the pulpit. The politician rakes up a “sight” of the filthiest muck, and from the stump, tries to cast it upon the “other fellow.” The Editor rakes it together to put it in “black and white.” The doctor has all the muck of an apothecary shop to rake over and force down men's throats. The muck-raking of the ministry in their theological swamp is just as unsatisfactory.

When I think of the muck-raking, theological and otherwise, that I have done, it grieves me. Is there not some other way to get the same experience? It appears not,—at least for some. Life is made up of experiences, and is considered hard or easy according to the kind and quality of its experiences. But it is really worth living only in proportion as we learn and profit from our experiences. Those that are agreeable to our animal natures, are not so profitable in the building of an ideal character as are the unpleasant ones; for they usually make less impression upon us. There is, therefore, in the long run, a compensation, that comes from our muck-raking,—at least out of the disgusting part of it. Bunyan's muck-raker probably became disgusted in trying to find a treasure in that way, and this sad experience would naturally turn his footsteps into the way that the pilgrim was treading.—*Rome.*

## REGENERATION IN PATRISTICS.

BY CHARLES E. HOLLINGSWORTH.

### CHAPTER I.—INTRODUCTION.

The doctrine of Regeneration is not taught in the New Testament only. The great Saints and Doctors of the early Church more or less plainly enforced the same view of life. Certain it is, however, that the Nicene and Post-Nicene Fathers, such as Chrysostom, the Gregories and Augustine, consider it as the foundation of the doctrines of the Church, which gradually crystallized around her practice and devotion. It is true that when the enquirer ascends the stream of history and scrutinises the teachings of the Ante-Nicene Fathers, he finds less and less said on the subject. When the devout Christian of these latter days, whose religion never interferes with the customs and opinions of the world, meets the fearless statements of the New Testament on the subject, he either deliberately refuses to think out their meaning, or asserts that they applied to the social conditions of the day of Jesus, but not to our modern civilization. When he meets the same assertion in the Post-Nicene Fathers he says that the Church had become in some ways degenerate, and as proof of this, points out triumphantly the fact mentioned above, that the early Sub-Apostolic, and Ante-Nicene Church knew nothing of such doctrines or practices.

In doing this, he attributes to the writers of the early Church high authority as exponents of the Church in her pristine purity, and as commentators on the Sub-Apostolic conditions and teachings. Therefore, any statement on the subject of Regeneration made by an Ante-Nicene Father is doubly precious. It is to set forth the actual teaching of those writers on this important topic, that the following pages have been written.

Unbiased consideration of their opinions will prove that they held Regeneration with as much fervour as the later Saints. Yet it will also appear that their statements on the subject are rarer. This fact need not militate against the theory that they considered the doctrine all-important, for the following reasons.

In the first place, as the student ascends the stream of history,

he finds that exoteric statements of the doctrine increase in inverse ratio to the secrecy observed by the initiated concerning the mysteries of the Faith. At the time of the Council of Niceæa the creed of the Church and the teaching of virginity were the property of all the intelligent world ; in the days of Justin and the early liturgies the mysteries of the faith were taught only under oath of secrecy to those who were to be baptized. It is probable that the content of these was the practice of Regeneration, since the very subject is of such a nature as to be kept secret for the sake of modesty to the young, and of safety to the hating Jew and scoffing Gentile. And it is a matter of common knowledge that the accusations vulgarly thrown in the teeth of Christians referred to sexual practices, although what was pure to the pure, appeared to the lustful Gentile occasion for sin. In the second place, Regeneration is properly a practice, and not a doctrine. While it remained a secret matter of daily Christian life, there was no need of preaching it as a doctrine. But where the practice of it declined through lukewarmness, through the rate of multiplication of conversions of heathens, and through laziness, the intellectual statement of it was handed down as a doctrine, and freely spoken of as a matter of belief. In the third place, if it be certain that the Post-Nicene Fathers held Regeneration, and it be equally certain that the Apostolic Church held it, then the great probability will be that the Ante-Nicene Church, the natural connecting link of the two, must also have held it. Finally, if it can be shown that the consequences of the doctrine and practice of Regeneration became formulated in the dogmas of later times, then it is only fair to suppose that the cause of these effects, that the doctrine which explains them all, as the meat of the acorn explains the office and value of the husk, must have been believed and practiced in earlier days. The relation of the whole dogmatic system of Augustine, and Anselm, to the practice of Regeneration will be pointed out in the course of these investigations.

For these reasons the comparative silence of the Ante-Nicene Fathers on the subject of Regeneration does not make against, but rather for the probability that they held and taught this doctrine. The following pages will show the natural development of it from the physiological practice to the highest Goal of human attainment,—namely, to become God. .

## CHAPTER II.—MARRIAGE.

In order to develop the subject of Regeneration naturally, it will be wise to begin with what appears in theory and practice as an after thought only. Marriage is permissible for the procreation of children only ; what is more than this is of evil. The testimony of the Nicene Fathers on this subject will be of interest, as well as that of earlier writers.

Justin Martyr distinctly says: "Whether we marry, it is only that we may bring up children." (Apol. i. 29). Irenæus adds to this subject a condemnation of the encratic Tatian, who "preached against marriage, thus setting aside the original creation of God, and indirectly blaming him who made the male and the female for the propagation of the human race." (Ref. Hær. i. 28 : 1). Thus Irenæus indirectly approves of the "continuance of the human race" as the outcome of marriage, apparently neglecting or omitting the licensed lust which all Christians opposed. Once more, Irenæus casually speaks of the procreation of children as the natural and only outcome of marriage: "Both classes shall then cease from any longer begetting or being begotten, from marrying and being given in marriage; so that the number of mankind, corresponding to the foreordination of God, being complete, may fully realize the scheme formed by the Father." (Ref. Hær. ii. 33: 5). If marriage permitted anything beyond procreation of offspring, it need not necessarily stop because no more children are to be born; that marriage should stop with the necessity of procreating children shows that this is the only purpose of that state of life.

Athenagoras is perhaps the most explicit of all on the subject: "Therefore, having hope of eternal life, we despise the things of this life, even to the pleasures of the soul, each of us reckoning her his wife whom he has married according to the laws laid down by us, and that only for the purpose of having children. For as the husbandman throwing the seed into the ground awaits the harvest, not sowing more upon it, so to us the procreation of children is the measure of our indulgence in appetite." (Leg. c. 33.)

The Apostolical Constitutions speak very directly: "And fornication is the destruction of one's own flesh, not being made use of for the procreation of children, but entirely for the sake

of pleasure, which is a mark of incontinency and not a sign of virtue \* \* \* Nor indeed let them frequent their wives' company when they are with child. For they do this not for the procreation of children, but for the sake of pleasure. Now a lover of God ought not to be a lover of pleasure." (vi. 5: 28). Reference is made to wives as "partners in life, and fellow-helpers for the procreation of children." (vi. 5: 29). The "conjunction of the sexes is agreeable to God" for the sake of procreation alone. (vi. 5: 27).

Tertullian says to his wife: "Further reasons for marriage which men allege for themselves arise from anxiety for posterity, and the bitter, bitter pleasure of children. To us this is idle." (Ad Ux. 5) "For why should we be eager to bear children, whom when we have them we desire to send before us? \* \* \*"

On the subject of second marriage Hermas had said, II. Com. 4. Ch. 4: "'There is no sin in marrying again;' said he; 'but if they remain unmarried, they gain greater honor and glory with the Lord; but if they marry they do not sin. Guard, therefore, your chastity and purity, and you will live to God \* \* \* and all shall be forgiven who keep these my commandments, and walk in this Chastity.'"

Clement of Alexandria speaks very fully on the whole subject, as follows.

Firstly in the *Pædagogue*: "There the rewards of this social and holy life, which is based on conjugal union, are laid up, not for male and female, but for man, the sexual desire which divides humanity being removed." (I. 4) "For he said: Multiply: by which we must understand, Man was made God's image, inasmuch as man co-operated to the generation of man." "Truly let marriage be permitted and approved of: for the Lord desires that the human race should be replenished: but he does not say: Be lustful: nor did he desire that you who were born, as it were, to enjoy embraces as a natural function, should be given up to lust." "To have intercourse for any other purpose than the procreation of children is to offer an insult to nature. Marriage is the desire for the procreation of children, not the inordinate excretion of the seed, which is contrary to all law and reason." "Wherefore he who commits fornication is wholly dead to God, and is abandoned by the Word as a dead body by the Spirit." "But having done with

the works of the flesh, and having been clothed with immortality, the flesh itself being pure, we pursue after that which is according to the measure of the angels (Matthew xxii. 30) \* \* \* Consign man to everlasting chastity." (II. 10.) "There shall not be, said the Word by Moses, a harlot of the daughters of Israel; there shall not be a fornicator of the sons of Israel. (Col. III. 5, 6.)" (III. 4.)

The following are quotations from the *Stromata*: "He that cannot contain the generative word is to be punished; for this is an irrational passion of the soul approaching garrulity." (II. 15.) "For it regards it not right that this should take place either in wantonness or for hire like harlots, but only for the birth of children. Do you see humanity combined with continence?" "For the man who did not desire to beget children had no right to marry at first." (II. 18.) "Marriage is the first conjunction of women for the procreation of legitimate children. Accordingly Menander the comic poet says: 'For the begetting of legitimate children I give thee my daughter.' \* \* \* For every one is not to marry, nor always. \* \* \* But only he who is in certain circumstances, and such an one and at such a time as is requisite, and for the sake of children." "And enjoining husbands not to treat their wedded wives as mistresses, making corporeal wantonness their aim; but to take advantage of marriage for help in the whole of life, and for the best self-restraint." (II. 23.) "(Plato) Does he not signify that generation is the cause of the greatest evils?" (III. 3.) "Nor let the procreation of children seem bitter to any one on the grounds that it distracts from heavenly (divine) occupations." (III. 9.) "(Matth. v. 27, 28.) That the law desired men to use their wives moderately, and for the sole purpose of begetting of children, is plain from the fact that it prohibits the man who has no wife to have intercourse with his captive." (III. 11.) Truly any one who has chosen either chastity or who has joined himself in matrimony for the sake of the procreation of children, should persevere in his proposal firmly, nor turn to evil. "He introduced monogamy, for the sake of the procreation of children, and the care of the house, for which purpose woman is given to man as a help-meet; and if the Apostle gives to any one the permission of a second marriage, on account of intemperance and burning, it is true that this man does not sin against the Testament, but he does

not fulfil that highest perfection of life which is preached by the Gospel." (III. 12.) "And again, when he says: 'It is good for a man not to touch a woman, but on account of fornication, let every one have his wife,' (I. Cor. VII. 1, 2) and expounding this he says: 'lest Satan tempt you.' For he does not say on account of intemperance to those who continently use matrimony only for the procreation of children, but to those who desire to transgress the limit of procreation of children; lest when our adversary tempt us too much he excite desires to alien pleasures, I Cor. VII. 5, III. 18. By saying 'defraud each other' he showed that the procreation of children was owed to marriage." (III. 15.)

It cannot be amiss to consider this rather long passage. "I name marriage, even, if the Word prescribe, and as is suitable. For having become perfect, he has the Apostles for example. One is not readily shown to be man in the choice of single life; but he surpasses men, who disciplined by marriage, procreation of children, and care for the house, without pleasure or pain in his solicitude for the house, has been inspired from God's love, and withstood all temptations arising through children, and wife, and domestics and possessions." (Strom. VII. 12.)

Methodius, Banquet of Virgins, Disc. II, c. 1, approves of procreation of children, and adds: "But at present man must co-operate in the forming of the image of God, while the world exists, and is still being formed; for it is said, 'increase and multiply.' (Gen. I. 28.)" He says of marriage, c. 5, "Nothing is to be considered evil in itself, but becomes so by the act of those who used it in such a way." The Christian, c. 7, "will know not to despise the procreation of children, although he prefers chastity, and prefers it in honour. For though honey be sweeter and more pleasant than other things, we are not for that reason to consider other things bitter which are mixed up in the natural sweetness of fruits." Again, Methodius says, *ib.*, III. 12: "For he, (the Christian) receives command concerning chastity, and the not touching of a woman, but permission respecting those who are unable \* \* \* \* to chasten their appetites \* \* \* \* Just as though, in the fast which prepares for the Easter celebration, one should offer food to another who was dangerously ill, and say, 'In truth, my friend, it were fitting and good that you should bravely hold out like us and partake of the same things, for it is forbidden even to think of



food to-day ; but since you are held down and weakened by disease, and cannot bear it, therefore, by permission, we advise you to eat food, lest, being quite unable from sickness to hold up against the desire of food, you perish.' ”

Lactantius tells us clearly the purpose of marriage, *Div. Inst.* v. 8. “There would be no adulteries and debaucheries, and prostitution of women, if it were known to all, that whatever is sought beyond the desire for procreation is condemned by God.” Likewise in *de Opif. Dei.* c. 13. Again, *Ib.*, vi. 19 ; “Concupiscence is given us for the procreation of offspring.” Once more, *Epist.* 62 : “Let lust not go beyond the marriage bed, but be subservient to the procreation of children.” And we hear in *Op. Dei.* c. 23, that the organs of generation were for procreation alone, not pleasure.

Athanasius speaks thus honorably of Marriage, *Festal Letter* I., 329 A. D. ., “At another time the call is made to virginity, and self-denial, and conjugal harmony, to virgins the things of virgins ; and to those who love the way of abstinence, the things of abstinence ; and to those who are married, the things of an honorable marriage \* \* \* \* thus assigning to each its own virtues and an honorable recompense.” And again, *Personal Letters*, 48 : “He is blessed who being freely yoked in his youth, naturally begets children. But if he use nature licentiously, the punishment of which the Apostle writes (*Heb.* XIII. 4) shall await whoremongers and adulterers. For there are two ways in life as touching these matters. The one the more moderate and ordinary, I mean marriage ; the other angelic and unsurpassed, namely virginity. Now if a man choose the way of the world, namely marriage, he is not indeed to blame ; yet he will not receive such great gifts as the other. For he will receive, since he too brings forth fruit, namely thirty-fold. But if a man embrace the holy and unearthly way, even though as compared with the former, it be rugged and hard to accomplish, yet it has the more wonderful gifts : for it grows the perfect fruit, namely an hundred fold. So then their unclean and evil objections had their proper solution long since given in the divine Scripture.”

Ambrose says, In *Lucam* i. 1, that the fruits of marriage should be the only cause for it. Also, “Let the reward of marriage and its pleasure be only for the sake of offspring.”

Gregory of Nyssa, the uncompromising champion of virginity,

says: "Well then, is not the sum total of all that is hoped for in marriage to get delightful companionship?" (c. 3.) Also, c. 8: "Marriage is for the procreation of children. (Isaac) He married Rebecca when he was past the flower of his age and his prime was well-nigh spent, so that his marriage was not the deed of passion, but because of God's blessing that should be on his seed. He cohabited with her till the birth of her only children, and then closing the channel of the senses lived wholly for the unseen. \* \* \* \* \* About the details of paying these trifling debts to nature he will not be overcalculating, but the long hours of his prayers will secure the purity which is the keynote of his life."

Cyril of Jerusalem, in his Catechetical Lectures, (iv.25), says: "Nor again on the other hand in maintaining thy chastity be thou puffed up against those who walk in the humbler path of matrimony; \* \* \* \* \* who in our assemblies bring clean bodies as well as clean garments into the Church; who have entered upon Matrimony for the procreation of children, but not for indulgence."

Gregory of Nazianzus says, Or. xi. 18: "We do not dishonour marriage because we give a higher honour to virginity \* \* \* Only let marriage be pure and unmingled with lusts."

In this short review of the opinions of the early Fathers on the subject of marriage, it is worthy of remark how all of them with one consent voice the opinion that it exists for the sake of procreation only. This could not have occurred unless the Church of their days was quite clear on that subject, and deemed it important enough to mention it distinctly. In modern times no clergyman would be apparently immodest enough to tell out the truth, opposed as it is to the opinions and customs of the world.

[To be continued.]

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To spend money, time and thought—yea, even to sacrifice everything that the world prizes and admires, for the sake of spiritual things, is the greatest economy a human being can practice. He alone is a spendthrift who cannot afford time to pray, money to give to the poor, and love to his enemies.

## SUGGESTIONS TO BEGINNERS.

BY T. A. WILLISTON.

### MIND OVER MATTER.

In seeking to gain a true understanding of our spiritual nature it must ever be borne in mind that the spiritual ego is the real man or woman, and that it should absolutely control the physical organism independently of the animal senses. For centuries the race has looked upon the external body as the real man while, in fact, it is simply the material covering that clothes the soul, permitting it to gain an understanding of nature and her methods. Even at this the close of the enlightened nineteenth century, many intelligent people believe that at some future time the dead will be raised from their graves and that the self same physical body will be returned to them, and become once more the habitation of the soul. The belief in the spiritual nature of the material body has caused the mind to build into the brain false concepts of the true nature and destiny of man. These false ideas have opened the door, as it were, to disease with all the misery it entails upon us as a people and as a race. It has created an age of materialism and scepticism, that has separated man from his Creator, has robbed him of his spiritual powers, and divorced his soul-consciousness from his material understanding.

Disease is not a normal but an abnormal condition; and all can be entirely free from its baneful influence if they are wise, and heed the instructions which God has so freely placed within the reach of all. Disease of what ever kind or nature will always disappear before the determination of a strong and persistent will. Those who believe and teach these doctrines have a false conception of the power which governs the human organism. To the unthinking man plenty of proof can be brought forward to substantiate the falsity of this assertion, but those who are searching earnestly to find the first cause governing all the phenomena of life understand full well that in every in-

stance disease is simply a distorted or unbalanced condition of the mind. To establish the true equilibrium of his being should be a man's first consideration. The mental state of the parent does in every instance reflect upon the brain of the new-born child like states or conditions, and it is these that produce those diseases which are termed hereditary. The student of Solar Biology recognizes this truth and can tell from the planetary positions of the child, the mental conditions of the parent at time of conception.

The planets govern individuals from the cradle to the grave, and will continue to control the race until they learn wisdom and rise superior to all influences. The only way this can be accomplished is by turning the life forces upward toward spirit by the power of the individual mind.

If a man's mind were well balanced, he would live in perfect harmony with nature and would be unable to produce a child until the planets were in a position to express his mental state; which would be order. A highly developed soul would be attracted to such an one, who alone could prepare a fitting temple wherein a spiritual man could reside and express his spiritual nature. No disease could find expression through such an organism; for, being controlled by a well balanced mind and a trained will, it could express nothing but harmony and order, and being free from impurities of every kind and nature,—a habitation for the son of God to dwell in. Souls are always attracted to those who will build for them physical bodies that will permit them to gain the needed experiences of an earthly life.

The condition of the parent's blood frequently produces diseased states in the child. But the first cause producing those states was mental disorder. The mental state of the parent that was most active while the body of the child was being formed or which controlled the life germ from which the child was conceived will indicate to a great extent the physical as well as mental power of the child.

The material body of a child is built up from that divine principle, Life, which cannot be diseased; but it may, and very frequently does, become so gross by reason of the perverted

condition of the mind which governs it, that it is unworthy to be called the "temple of the soul," but rather a charnel house in which disease and death hold high revel.

The power of the mind over the human body from birth until death has long been recognized by all students of metaphysics. Mind, Life, and God are synonymous, and cover such a vast field of research that at present only the borderland of this wondrous realm of cause can be touched. Yet if the simple rules with which all are acquainted, are put in practice disease and death will be but a memory of ignorant childhood. It is very essential that the Esoteric student understand the power of mind over the materials that compose his fleshly body, which is nothing but a psychologized condition of spirit, which, were the delusion removed, would immediately disintegrate and return to the elements from which they were drawn by the mind that is, or should be, its master and preserver.

The student who is continually sick or who is in pain cannot be making spiritual attainments,—for those conditions are a sure indication that his mental balance is deranged,—and if the mental is not perfectly adjusted the physical suffers,—and as long as these states exist the individual is far from that condition of perfect adjustment which is the only state that permits him to come into perfect oneness with the Father. This is what we are all striving to attain. To do this we must place ourselves in a positive condition, refusing to recognize the physical body as anything but an instrument of service. Absolutely dismiss from the mind the possibility of its being diseased, or of suffering pain, or of degenerating in any manner whatever.

Keep the thought ever uppermost that you are spirit, realizing at the same time that the "you" is the divine ego which is not of earth but of Divinity. Walk erect at all times with a slow measured step, your sternum well forward and your chin slightly raised. This position will polarize you toward the mental realm, thereby elevating and spiritualizing; but remember that at present you are still a child of earth, and have duties here that you must not neglect. If you live and work continually in the mental you will neglect the physical; and if you do this, you will assuredly cut off the brain supply which is

drawn from the life that is continually being created in the body. Herein lies the paradox of being. It is for man to find the truth which lies where the pendulum of life finds its equilibrium. It is the first step man must take in order to gain the power and understanding of mind as it acts and reacts upon his physical body.

The next step is to eradicate all false concepts from the brain and build in their place cells composed of facts. There is a wide difference between truth and falsehood. Truth is that which works in harmony with the avowed purpose of God. Error or untruth is that which opposes the divine purpose. The former always produces order, harmony, and peace, and leads the individual away from the vanities and deceits of earth, and prepares him to live with the immortal in the heavenly realms of rest,—not the rest of the slothful, which is inertia and death, but that rest which cometh from a diligent application of all the faculties which produce power and give an understanding of the higher use for which man was created. The latter brings about chaos, carrying with it disease, misery, inharmony, and finally, death.

To eradicate the false ideas from the mind is a very difficult task, as they are the growth of a life-time and are also the reflection of errors incorporated into the soul structure for many generations. It may be accomplished in this way. Think of yourself as being a molecule floating as it were in a great ocean of Mind. Think of and try to realize that this ocean of mind is God, the Father, and Creator of all life. Try to forget the past and think of time only as the eternal now. Try and realize that this boundless sea of deific Mind fills you, sphere within sphere, in every part and function. Try and sense the condition of that Mind and endeavor to polarize every atom of your being so that each thought, each breath, shall be drawn unadulterated from that great ocean of life-giving Element. Try to understand that you are one with that Life, that you cannot be separated from it even for a moment. A moment's separation from it would mean utter annihilation to both soul and body.

Continually realize that you, the real man, are spirit, and as such live in a realm that makes you superior to all material con-

ditions. Impress upon the mind day and night, the spirit's complete separation and freedom from all earthly law. Refuse to harbor the idea of the possibility of your being diseased, and move steadily forward in a determined and positive attitude of defiance. If you are in an abnormal condition (are diseased), do not permit even for one instant any mental treatment from another. For if you desire to gain immortality, thereby reaching the highest goal of human attainment, you must develop individuality. To do this you will be required to unfold every attribute of mind and body. If you continually permit mental treatment from others, you must of necessity come under the power of their mind, and, if you are not careful, you will lose your individuality or power of self-action, and become the slave of others. If this should occur, you will realize when too late that slaves cannot be what they will to be, and, unless you can, you are prevented from becoming a son of God in this incarnation. Better by far to struggle on for years alone and unaided than to accept from another aid which in the end may prove an hinderance instead of an advantage, and may clog your footsteps to such a degree that you may sooner or later be required to relinquish the physical body and at some future age be compelled to undergo the self-same suffering increased many fold.

Remember that while diseased conditions are the result of mental derangements, yet these mental derangements are frequently the result of Karmic law; and if they are the result of such law, no one can take from you the responsibility that it entails. Mental healers may relieve; but if Karma is the cause, sooner or later, you must again take up the burden, and the chances are that when you do you will find that it has grown almost beyond your strength. The fruits of the misdeeds of former lives remain with us until they are overcome, therefore take advice and never attempt to treat another or receive treatment, at least not until you have the understanding of the guidance of God which is your only safeguard. If you have the guidance of the Father, which the renunciation of all earthly ties will certainly give to you, you can not stray far from the straight path: for if you do, the loving watchful Presence will continually admonish and direct.

To interfere with the mental action of another is a crime against the soul of the individual. What does it profit him if he is relieved of suffering for a few short years? At best it is but temporary relief, for the self same suffering will return again at some future time increased many fold by the action of the mind that had interfered with its action. If it should return during your present incarnation, you will be robbed of the opportunity of gaining immortality; for the chances are that you will be cut short in your earthly career. Again, if you treat others by the powers of the mind, their conditions will react upon you, and perhaps destroy you. Be careful how you rouse the will to action. It is a good servant, but a hard master.

At all times and under all circumstances be men and women, and use your own mental power lawfully and judiciously. Stand before God conscious that he is your divine parent, assert the power of the mind which you have received from him, and by its magic workings be made whole. No longer be the slave to conditions which you yourself have builded in this or in some past life. If you remain a slave you will ever be in darkness; if you earn your freedom you will stand face to face with God.

### WILL.

O well for him whose will is strong!  
 He suffers, but he will not suffer long;  
 He suffers, but he cannot suffer wrong;  
 For him nor moves the loud world's random mock,  
 Nor all Calamity's hugest wave confound,  
 Who seems a promontory of rock,  
 That, compass'd round with turbulent sound,  
 In middle ocean meets the surging shock,  
 Tempest-buffeted, citadel-crown'd.

But ill for him who, bettering not with time,  
 Corrupts the strength of heaven-descended Will,  
 And ever weaker grows thro' acted crime,  
 Or seeming-genial venial fault,  
 Recurring and suggesting still!  
 He seems as one whose footsteps halt,  
 Toiling in immeasurable sand,  
 And o'er a weary, sultry land,  
 Far beneath a blazing vault,  
 Sown in a wrinkle of the monstrous hill,  
 The city sparkles like a grain of salt.



## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

BY A. R. BOYD.

Adelina Maria Clorinda Patti was born in Madrid, April 8, 1843. From Solar Biology it is found that the position of the planets on that date were as follows:

⊕ in ♀ | 3 planets in heads of trinities; 3 in interior signs; 2 in  
 ☽ " ☿ serving signs. All positions in vital signs. No planets at  
 ☿ " ♀ home. No planets in life sign. 1 planet in 3rd and 2 in  
 ♀ " ☿ 4th most harmonious position for the expression of innate  
 ♀ " ♀ qualities. ⊕ in ♀ closely allies the person to the harmonies  
 ♂ " ♀ expressed in sound. ♀ children are the result of physical  
 ♀ " ♀ and mental harmony on the part of the parents. ♀ in ☿  
 ♀ " ♀ raises ideals of domestic life to a high plane. ♀ in ♀ in-  
 dicates noble lineage and gives a proud heart and an aristocratic bear-  
 ing. ♂ in ♀ weakens the power of control over the life forces. ♀  
 in ♀ gives a sweet toned voice, and the desire to study. ♀ in ♀  
 gives a strong physical coloring to the loves and the emotions.

In examining the characteristics indicated by a nativity, both the nature and the function or use in the body of that organ or organs which correspond to the sign of the zodiac, also the nature and use in the physical world of the symbol of that sign under which the person was born, is studied. On the above date the earth was well along on its journey through that division of the solar ether designated as Aries, which finds its correspondence in the head of the human body. The organ—namely, the brain,—through which the intelligence manifests itself, is located in the head. This intelligence makes or un-makes, hastens to fulfill or tends to retard the progression toward perfection, which the soul seeks in its contact with matter. This desired perfection is likeness to the Father. According to the quality and capacity of the brain, and its structural form, it appropriates to itself the mind qualities filling all space, sphere within sphere, in which we "live and move and have our being." By its structure the brain indicates the bent of the intelligence which manifests itself through it. In conformity with this, its structure, the brain segregates and moulds these qualities into forms of word and action.

The bent of the controlling intelligence, and its intensity and fixedness of purpose, therefore determines the use which shall be made of the natural opportunities, or gifts, implied in the various planetary positions obtaining at the birth of the individual. No person is born into the world without equal capacity for good or evil, and, to quote Solar Biology, "The greater the possible good, the more conspicuous would the evil appear."

The earth in the sign Aries draws to itself, and consequently imparts to persons born while it is passing through that sign, the qualities of the reasoning will. These persons acting in conformity with the function of that portion of the body which is their natural place or home, conceive ideas, and deduce from them conclusions, which they proceed to put into execution without a thought of consulting another person; neither do they take interference kindly—they feel within themselves that capacity of judgment which dispenses with the necessity of depending on another, and the only way they can be persuaded to change a course of action or thought is through well-supported appeals to their reason. Reason and will are, therefore, leading attributes of this nature. Again, harmony is the chief attribute of the soul, and it is through the intellect that the soul manifests itself, the brain being the seat of government; hence the Aries portion of the body, namely, the brain, is the reasoner, controller and harmonizer of the body. Solar Biology states that harmony is the dominant feature of the Aries nature, and that it is an essential to the health of one born under this sign. Upon further examination it is found that the life forces of an Aries person are peculiarly susceptible to music. It is in this realm that the subject of this sketch is found, her entire being apparently responding to this expression of Infinity. How intense, how wholly absorbed must have been the desire of the soul, to have wrought upon the manifestation of life to such a degree!

The Moon in the sign Cancer endows the subject of this sketch with a very bright mind. This combination of the Earth in Aries and the Moon in Cancer gives a clearer logical mind than any of the other one hundred and forty three positions of the Earth and Moon. The direction given to the

mind while in the formative period by education, determines the expression of the innate qualities of the nature. So, to the dominant quality of the nature, favored by the trend of education, facility of expression is contributed by the position of the Moon. The fact that both the Earth and Moon are in the head of a trinity indicates a character of great independence and efficiency.

Uranus in Virgo, in fine organisms, imparts metaphysical intuitions of a high order. It is safe, in this instance, to point out its favorable action toward the opening of the intuitive nature to the finer harmonies of sound.

The Earth in Aries, Saturn in Cancer, Jupiter in Leo, and Venus in Gemini, each bring some of their varied resources to the same altar of love,—the dominant tendency of the nature. Jupiter in Leo gives to the fountains of life, as they flow through the heart, all the greatness, grandeur and ideality of his great nature. The sign Leo represents the emotional nature, the loves and desires of the heart, and endows the person with intuitive musical ability. It has been said that the key with which it is possible to unlock the realm of soul, enabling a man to use those powers which, without knowledge, are as an unknown quantity, lies in the emotions. Consideration of this statement, may aid in unfolding to the human perceptions the law operative in this position of Jupiter. Saturn in Cancer also gives love of music, inclining the tastes to the classical, yet of such selection as shows the coloring given by the strong domestic tendency of the nature.

Venus joined to the server of the intellectual trinity (Gemini), readily yields her powers of pure, natural love to add grace and beauty to the expression of that which the mind has chosen for its theme, whether it be of the realm of speech, song or motion. Without the faithful service of the hands, arms, and voice, the glory of the Intellect would be veiled in darkness as far as the physical senses of other people are concerned. This position of Venus invariably gives a sweet-toned voice and much magnetic power, and the disposition to clothe thought in forms of beauty.

Jupiter in Leo gives strength to the lungs, and Saturn in

Cancer gives power and breadth to the chest. Thus power, capacity and quality combines with innate love of the object in the unfoldment of the soul's ideal.

The planetary positions show the domestic side of the being well endowed. In the Aries nature love of home and family is deep and abiding. The position of the Moon in Cancer strengthens this tendency, polarizing the mind upon the questions of domestic and business life, and impressing upon it the necessity of care in respect to provision for the future. Ideals of home life are elevated by the position of Saturn, while that of Jupiter makes her very sensitive to surroundings, and unites with the Aries desire for large, sunny and airy apartments, in a like dwelling, situated in open airy surroundings, elegant and harmonious in every appointment. Beside the sensitiveness to surroundings, the position of Uranus in Virgo and the Moon in Cancer indicates a sensitiveness to the mental condition of others.

Mercury in Leo, intensifies the love nature; also gives "a positive will, strong impulses, feelings and emotions and strong love of the opposite sex." These qualities give impetus to the physical expression of like qualities existent in the innate nature.

Mars, the god of war, in the sign representing the sensational will, exhibits the banner of combat alike to friend and foe; for "here the characteristics of Mars are contributed in the strongest and most direct manner to the feelings and emotions." Great courage is theirs at whose time of birth Mars was in Taurus.

This is a nature of many excellent parts. In intellectual qualities the subject is cold, logical, argumentative, a reasoner and thinker, a lover of music, scientific thought, philosophy and education in all its branches. She is adapted for the profession of a teacher, a musician, or a public speaker. She possesses great pride of family, person, reputation and position in life, is interested in domestic and social sciences, anatomy, physiology and hygiene. In disposition she is sociable, capable of warm impulses, kind, loving and sympathetic, yet capricious, selfish, combative, even tyrannical, always providing her own part first, and

manifesting antagonism toward any person or thing that threatens interests dear to her heart, or opposes the course of her will.

Four qualities of will are distinctly indicated by planetary positions. First, the Earth in Aries, the reasoning will; second, Uranus in Virgo, the psychic will; third, Mars in Taurus, the sensational will,—the will of combat; fourth, Mercury in Leo, the will of the affections. The positions in heads of trinities, interior, and serving signs are well balanced, with the tendency toward love of excellence and leadership over others. She could never serve in a subordinate capacity, but naturally expects others to serve her. The two positions in serving signs suggest the thought that her ability to serve has relation to her own interests particularly, and not to those of another, for Gemini is the natural server of the trinity of which Aries is the head, and Virgo serves the domestic trinity in the sense of caring for the physical body.

There is some doubt as to the exact date of Adelina Patti's birth. Some authorities date her birth the 9th of April, and not the 8th. On the 9th of April 1843 the Moon was in the sign Leo. This would give quite a different coloring to the expression of the innate (Aries) nature, because it would turn the mind more into the interior life, and cause her to act more from her heart, her loves and her intuitions, although her reason and intuition would unite harmoniously. This position of the Moon would increase her sensitiveness to the manner in which friends and associates treated her, so that a cross word, or look, or a frown, or even a sober glance would have power to wound her deeply. She would possess a warm, sympathetic love nature, and be a kind-hearted and loving companion, but subject to extremes and to eccentric notions. This polarity would endow her with a comprehensive mind, capable of obtaining a complete understanding of almost anything which might be presented to it. She would possess a vivid imagination and would be able to form and hold in her mind a picture of an ideal thing very clearly and minutely. This polarity would give a deep, thoughtful mind, one inclined to dwell in the realm of cause, but if restrained, turning to the business and phenomenal world, and becoming radically sceptical to everything but the world of sense.

This polarity (the moon's position) does not seem to adapt her nature so well for the professional life Adelina Patti has led, as would that of the moon in Cancer, although harmonizing with the positions of Jupiter and Mercury in Leo. Neither does it correspond as well with what is generally known of her characteristics. Those who are personally acquainted with the lady would best determine which one describes her the more accurately. The cold, calculating, materialistic tendencies given by the Moon in Cancer, the anxiety concerning provision of this world's goods for future contingencies would be supplanted by the impulsiveness and the lack of care for the future which are such strong characteristics of the Leo polarity. This position of the moon would take one from the positions in heads of trinities and add one to the number in interior signs, thus causing her to be more dependent upon others.

### A VISION.

One of the lady members of the Fraternity, a short time ago, heard the astral harmonies. The striking and beautiful description she gave of them suggested this poem, which is dedicated to her.

I stood upon a towering headland  
Over the canyon's steep,  
Watching the shadows deepen  
As nature was lulled to sleep

By the distant roar of the waters  
From the river far below,  
Sounding distant in the twilight,  
In the peace of the after-glow.

When all was hushed in silence,  
When bird and beast and men  
Had all alike bent homeward,  
I stood in silence then.

As the shadows lengthened round me,  
And darkness shrouded the dale,  
My inward vision opened,  
And pierced beyond the veil

Into the region of mystery,  
Where mortal man ne'er gazed;—  
Into the region of silence,  
Where, mute and still and amazed,

I looked upon landscapes of Eden,  
Upon scenes that were fairer by far  
Than even a sun in his glory  
Or moon, or morning star.

I listened to strains of sweet music  
Coming from spheres far above,  
That filled my being with rapture,  
Filled my heart with a bountiful love.

Symphonies rang from above me  
Symphonies rang from below,  
Joined together in grand Hallelujah,  
Then died into tones soft and low;

As the sigh of the wind, the breath of  
the lute,

So fragile, so faint, and so pure  
I trembled with breathless desire  
My heart could not endure.

I listened to voices that spoke not,  
To sounds that were heard, yet were  
still.

That told of a life far beyond this  
Where righteousness reigns, and God's  
will.

Of a life in which all works together,  
As one for the good of the whole.  
'Tis so to be in the future,  
When far from equator to pole,

The dark clouds of sin shall have van-  
ished.

Ignorance and lust fled away,  
And chaos and death and disorder  
Dead in the light of that day.

When the wolf and the lamb down to-  
gether

Shall lie in the shade of the trees,  
And the soul of poor struggling mortal,  
The dawn of eternity sees.

R. HARRY DILLEY.

## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

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SANTA BARBARA, Dec. 13, 1895.

MR. H. E. BUTLER:

*Dear Brother,*—I have been endeavoring to practice the laws of health as taught in "Practical Instructions" for some time, and I seem to need a little special advice to set me right regarding the facts. I have developed within two years symptoms of incipient consumption,—a cough, nervous debility, emaciation, and exhaustion after continual muscular exertion. I have been trying to fast as directed, and have several times gone 24 to 36 hours without partaking of food; but each time, became so weak, especially in the stomach, which almost refuses food when resuming my meals, that I write you to ask if you think fasting advisable in consumption. It would be easy to abstain for several days, as regards craving for food, and I can keep quiet; but is it entirely safe to let the system get to a low point in that disease? I have the greatest confidence in your judgment in this matter. Do you consider fasting sufficiently safe and potent to eradicate that disease from the system? I am quite free from other diseases.

An intelligent Esoteric brother living near has himself just completed a five days' fast with good results, and intends going the ten days when the time arrives. He advises fasting in my own case, but we decided to submit the case to you stating the facts, as we could not find any allusion to the disease in "Practical Instructions." Do I need some special preparation for a course of fasting? I am anxious to try it if it is safe and practicable, since I have tried many things with only temporary success. I am studying Solar Biology with increasing interest; and that deepens my anxiety about health, for I wish to regain it that I may become a successful teacher of that wonderful science. One question has come up in my studies that I venture to ask. In giving delineation by letter how can I discern regarding the fineness or coarseness of the organism? Seeing the person reveals to us at a glance the grade of humanity to which he apparently belongs, with intuitive perception of parentage, and environment. This we must surmise at a distance. Parental conditions, and accidents, also give color and force to the character in unexpected directions. Can we discern this, and how does it affect our decisions in following out planetary influences?

For some time I have been a student of the Esoteric teachings, and, to me, they embody the highest revealed spiritual thought. I have always been interested in liberal thought and reform of a progressive character; but I have nowhere found such incentives to noble living,

and ultimate spiritual attainment as in this philosophy. Its conditions and rules are so clear and withal so imperative, that the enlightened student imposes upon his higher nature such obligations for his own life and practice, that he can never again yield to the weakness of our human nature without a humiliating sense of having sinned against great light. If this letter contains matter of general interest I shall be content if it finds a place among those of THE ESOTERIC and is answered there, as I do not wish to take your valuable time more than necessary. I shall be grateful for the information I have asked for, since it means a great deal to me.

Wishing you abundant success in your faithful labors for mankind, I am very sincerely your sister in the truth,

EMILY S. JOHNSON.

*Ans.* This lady has a remarkable nature. She was born when the Earth was in the sign Leo, the heart, that interior and subtle nature, and the Moon in Scorpio, a still more subtle sign, and the one which is really the parent of the Leo, being just nine months prior to the time the Earth enters that sign. Thus the innate nature and quality is especially adapted for the mystic and interior life and action; and if this life and action be permitted to enter into the thought and methods of the world as it is, that perversion would be so great as ultimately to destroy the body. Then another difficulty with this organism is that Saturn, Mars, and Mercury are in Virgo, the function that governs the intuitions, the inner will, the rebuilding of the body and the control of material things by the power of the will. When these planets are forced to act upon the material plane, they create a strong nature in the line of material desires, especially in the appetites and passions. If it were held in check by a careful, studied habit of life and dietetics, it would build a strong, healthy, vigorous body and mind; but, as is stated in Solar Biology, there is double cause for difficulty in an organism of one of this nature,—that is, where two or more planets are in one sign,—it produces an over endowment, and, consequently, failure and disease are the result. In this instance Mars is in Virgo: and it is a planet which mars the nature in almost every position except the one “at home,” and in the innate life of the individual. Again, Solar Biology teaches us that consumption is the chief tendency of one born in the sign Leo, and also that the dominant or earth sign controls the life of the individual.

The consumption from which the lady is suffering arises from causes produced by the action of the stomach; therefore, in order to free herself from this diseased state, a most vigorous course of life must be adopted. In order to regain health and vigor of every function of the body, she must first give her stomach at least a five days' rest from all kinds of nourishment; and, on account of the debilitated state of her body, she should nourish it—after first washing



out the intestines—by injecting into the colon nearly a half gallon of water, gently kneading the bowels and then ejecting it. After the water is all expelled, let her inject into the colon a table spoon full of pure olive oil. This is to be repeated every other day during the time of the fast: and when the fast is broken, she should eat some kind of salt fish with the first meal. Before this five days' fast is taken, she should follow the instructions given in *THE ESOTERIC*, Vol. VIII. page 316, for going through the body with the white light, and should also practice commanding and controlling the different functions with her mind and will, until she has conscious power to cause each and every function of the entire body to act in its normal sphere of use when commanded by the intelligence. Then all the difficulties referred to in the above letter can be silenced and set aside.

After the fast is over, in order to overcome the diseased state of the lungs, she must rise in the morning with the sun, denude the body and rub it with a flannel cloth wet in water of the temperature of the outside air. This should also be that of the sleeping room. Once a week let her take a warm bath from a vessel of water; that is, she should not immerse the body; and in each instance the body should be rubbed dry and warm with a towel, and then the skin made to feel smooth and velvety by the friction of her own hands. From the time she awakens until dressed for the street she must work with great haste, so as to bring into activity the most positive will and energy of which she is capable, except that just before beginning to dress she should, perfectly nude, walk quietly around the room for two minutes by the clock. Then let her dress in haste, and as soon as robed go out of doors, elevate the chest, and breathe deep and full once or twice, after which she should take a very rapid walk of at first ten or fifteen minutes, each morning increasing its length up to a half hour, and each morning letting it be more vigorous and rapid, every movement being made with the most positive energy of the will. During all this time she must never allow the thought to enter the mind that she is in any way diseased, or that age has left any traces upon the body: she should think of herself as young, happy, buoyant, and vigorous, and keep the thought active, sending it throughout the body with all the energies of her movement, that the body is immediately going to be all that she wishes to have it. This course of action, with a careful guard kept over the life generated by the body so that it is all retained, will very soon restore all the youthful vigor and power, greatly accelerated by the maturity of age.

In giving delineations from Solar Biology, the organic qualities can only be determined by a photograph or a lock of the hair, or both, or by psychometric examination of the letter. There is an inspiration which always accompanies the mind that gives itself freely to the ex-

amination and study of human life from Solar Biology, which will in many cases astonish the delineator himself.

No one should take frequent fasts. The order of the fasts as given in "Practical Methods" is only to lead up to the five days' fast, so as to prevent evil results that would otherwise follow; and the series therein given should never be repeated. If after a year or two one feels the need of another fast, let him take only one and consult his own judgment as to its duration.

Persons reaching for the highest goal of human attainment may find it necessary under certain circumstances to take a fifteen or twenty days' fast; but when once accomplished it should not be repeated. Of course, if they are gathered out from the world with the Brotherhood, they may see the necessity of a forty days' fast; but this should not be attempted under any other circumstances.

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Seattle, Wash., Dec. 16, 1895.

Editor ESOTERIC:

*Dear Sir and Brother.*—In the "Questions and Answers" of the last ESOTERIC the third question, pertaining to the taking control of nightly emissions, was of great interest to me. I would like to offer to the seeker a few suggestions of personal experience, if you deem them worthy of notice. Though the whole ground was covered in your answer, still a few details might not be out of place. I should say that the first thing necessary is to control the appetite. A good way to do this is to reduce the weight to five or ten pounds below the usual weight according to the amount of surplus flesh of the individual. Then eat to keep that weight, and be careful that the food is plain and simple. That creates in the system a feeling of need which will call up the life forces to supply it. It will soon be ascertained that a farther reduction of food is necessary not to go over that weight. In connection with the positive methods suggested in the most appropriate answer, it is well to practice some positive term of command to repel undesirable thoughts and feelings, such as "go," or "stop." When an undesirable thought or emotion is noticed, command it in a calm, positive manner to stop. Then turn your mind from it at once to your spiritual centre, (which you must discover before true progress begins) and dwell on such thoughts as these: "I am spirit;" "God is spirit;" "my Father;" "I am like my Father, perfect;" dwelling upon that perfection which resides in the innermost depth of every human soul until it spreads out and fills every part and particle of your being, body and soul. "For as you think, so are you." A good method to keep the mind centered on your work is to practice even breathing, counting so many with each breath, so that the in going and the out going breath may be of the same duration. That is the way nature breathes. It is well to practice this breathing when walking up and down hills, as the breath is necessarily longer and shorter according to the ascent or descent. This will be a great aid in developing a powerful rhythmical breath. After retiring in the proper mental attitude which is clearly set forth

in the columns of *THE ESOTERIC*, there will be no loss without a conscious action of the mind. If there is, you can make that one the last by getting out of bed at once and walking around in the cold room, or better still, by going out of doors as you are, if convenient, charging yourself all the time that there shall never be another unconscious loss, that you are going to take control, that nothing will daunt you. While in that attitude of mind the cold will not hurt you. You might walk into a lake of ice water without harm as long as you paid no attention to it. Then when the unconscious action of mind comes the next time, you will awake before there is a loss. Pursue the same methods. You will learn that your commanding term will be brought into requisition by the soul in times of danger during sleep. That commanding "stop" will have a telling effect, and it will at once seek spiritual aid. Follow what suggestions you have been given and you will never have more than one more loss after that. No man ever loses the psychic germ who really wants to take control. It is only those who are not ready to sacrifice comfort and pleasure. Do good for the sake of its being done; not for the pleasure that is to be derived from so doing. May the spirit of wisdom help you.

J. A. Martin.

#### A VISION.

In company with two of my girl friends, I was walking in a beautiful wood, when suddenly it became as dark as night, and although I called for them to wait, my friends went on and I was left alone groping about in the darkness. Soon I heard a noise like the sound of many swine entering the wood. I called to my friends again but heard no answer. I felt dreadfully frightened, when lo! I looked up and beheld a light shining in the distance. I went on in the direction of the light, and at last came to a great stone archway. I entered and saw what seemed to be a long passage. On the right hand side of the passage was another archway, much smaller than the first, and, as I looked in, I saw an angel praying at an altar. There were many arches containing altars. After entering the passage, I felt so happy, peaceful, and safe. I looked about for my friends, but could not find them.

O. S. C.

*Ans.* This dream or vision seems to me to be one indicating the first awakening of the soul to thought in the direction of a higher life. She found herself in the woods, which is a state of uncultivated nature, or pure nature. Soon she recognized the fact that she was in darkness, and that the images of those whom she thought to be her friends were gone, and in their place, the unclean groveling swine, which illustrate well the condition of the majority of men and women in the world as it is at present. She thought that she was in the light, but awakened to the consciousness that she was in gross darkness. She was in the condition expressed in the words of the Lord Jesus: "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth;" but when aroused to the fact of the

darkness, she begins at once to look for the light, which is always at hand for such; and, in pursuing the light, she was led into the temple of the gods. We humbly pray that the vision may be realized by the soul.—[ED.]

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CLEVELAND, Ohio, Nov. 22, 1895.

MR. H. E. BUTLER:

*Dear Sir*,—I would like to put you a question in the following manner:

On the last night of a three days' fast, I dreamed that a small snake was on the window sill. With a short stick I tossed it out; and, as I did so, the wall vanished, and I was in another room where a long black snake lay. It appeared about two and one half inches in diameter, and twenty feet long. The small snake, which was very lively, dropped in front of the large one, as it lay in a large and tangled coil, and was immediately swallowed by it. I stood in apprehension for an instant, and the dream vanished. I would like to add the following, which might throw some light on it. I have always had a longing desire to know of things which are called occult, and a desire to live right. I do not know that I ever tried very hard to control my passions and appetites; or, perhaps, they are strong and hard to control. The dream occurred about the first inst.

Yours truly,

J. M.

*Ans.* It seems to me that the meaning of your vision hinges upon your love of the occult, which you say you have always had. The occult or magical is all dependent upon the serpent or sex principle of nature; and, if your objects are to obtain occult powers, and your efforts in fasting are to that end, then the vision is plain that, as you threw out of the window—out from your own person—the symbol of magic which belonged in yourself, and, as you overcame that, you were immediately admitted to a larger room or sphere, and your own inherent powers were swallowed up by, and incorporated into the greater powers,—the mundane forces, which are dark and of the serpent nature. This is the ultimate of all those that seek magic. But those who seek to know the mind and will of God by a true child-like devotion, although they may be swallowed up in the Infinite, will yet find that their individuality will embody the thought, feeling, and expression of God the Everlasting Father and Mother of all things.—[ED.]

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WICHITA FALLS, Texas, Dec. 20, 1895.

MR. H. E. BUTLER:

A few nights ago I had a vision of two immense figures in the mid heaven near the moon: one golden and one silvery, with crowns on. In the East was another large figure of a dark color. I came in the house and in a few minutes went out and the two were

almost sunk out of sight in the North, and the other had disappeared. I was impressed that they were the gods, of gold, silver, and monopoly, which will soon disappear in the East and North, that represent darkness.

Yours fraternally,

L. W. VANDYKE.

#### ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

BY DAVID LUND.

S. N. M. June 22, 1852. Burlington, Maine.

⊕ in ♄, the mother sign. No time given, and ♃ between the signs—but it was probably in ♊. You must strive to overcome your emotional and sensual nature, and store up your life forces in your body. You will then be great in intuition and foresight, and sense the thoughts of others; you will also develop self-reliance and a powerful will. Your aspects are conflicting—both good and bad—till after 1897.

A. N. Dec. 24, 1863, 11 a. m. Mendal, Norway.

♆, the sign of the fishes, with the trident of Neptune, on the ascendant. You had attained to the Mystic, during the worship of Thor and Odin of Scandinavia. You are clairaudient, and could learn alchemy, magic, and astrology. You will live much in the ideal world; and, if your ideals be high attainments in the transcendental, you are capable of developing great soul powers. You are born in ♊, and polarized in ♐. Music will aid you in quieting your nervous system. I see nothing particularly evil for some time.

B. S. L. Jan. 21, 1862, 4 a. m. Bridgewater, Mass.

♂ rising with ♈, ⊕ in ♊; polarized in ♎. I find that your soul has reached a high degree of unfoldment, that you will have great love for the occult, and that you are capable of making great attainment if placed under proper conditions. You should be highly clairvoyant and clairaudient, and have dreams and strange visions. You are very intuitive and can sense the future. But do not be drawn into black magic; I see danger of it. 1899 is an evil period for you; you may have trouble about money matters, and other affairs.

G. F. H. Aug. 1, 1835, between 3 and 4 a. m. Near Lockport, N. Y.

♂ in conjunction with ♀ on the ascendant in ♄. Born in ♎, the "inner temple," and polarized in ♎, the healer and server of the body. Your forte is clairvoyance; but, as this attainment is indicated by the iron planet Mars, do not use it to take advantage of others, and thus make Karma which will have to be repaid in your next life. Music will aid you in development. I judge you have just passed through an evil period. 1896 should be fruitful for you.

T. W. M. Nov. 16th 1872, 11.15 p. m. Barrie, Ontario.

♊ on the ascendant with ♃. Born in ♎, polarized in ♈. The position of Neptune indicates clairaudience, and that you may hear strange, far off, and long forgotten sounds, especially if you will live the Esoteric life. This I strongly advise you to do, as I see danger of constitutional injury for you in the life of generation. 1896 and 1897 will be evil periods for you; if possible make no changes.

F. B. Feb. 6th, 1859. Toledo, Ohio, (no time given).

♊ in ♋, ♄ in ♏. You will have to still your mental and bodily activity in order to make soul attainments. Overexcitement and anxiety create a great commotion on the thought plane,—an astral storm, so that it will overshoot the mark aimed at, and the reverse of what is desired will happen instead of mental and muscular energy. Practice silent vibrations. Nothing particularly evil for some time.

A. F. B. March 7th, 1873. 3.30 a. m. Benson, Maine.

Capricorn rising with ♄ in the ascendant. Born in ♏, and ♄ in ♋. You are clairvoyant, and will have strange and mystic visions on the soul plane if you will develop for it. You will also have warning in your dreams of things about to happen. You are also capable of developing a strong will, if you do not allow yourself to become fascinated with the pleasures of Venus, whose influence in that direction you must always resist entirely. Read "The Seven Creative Principles," and "The Narrow Way of Attainment." 1897 will be an evil period for you. Make no changes then if possible.

E. J. M. Aug. 19th, 1857, 2 p. m. Portland, Maine.

The sign of the Archer rising at birth. Natal sign ♏, polarized in ♏. You are clairvoyant, and your visions should be of Solar splendor. Notice your dreams. It would not be well for you to study too deeply in mental science. But practice deep breathing daily, and concentrate your mind on the harmonious, spiritual substance around you. Also practice the psychic drill, page 125. Vol. 1. THE ESOTERIC,—especially that for the cerebellum. You are entering a fortunate period; do not let it elate you.

Charles Purdy. May 19, 1960. 4. a. m. Akron, Ohio.

The sign Taurus on the ascendant, and the ♄ and ♄ in Taurus; therefore the Taurus nature will largely predominate in you. You have developed to a high degree of clairvoyance, and should see visions of the grand and beautiful in the soul spheres; you may also develop psychometry, and sense the condition and surroundings of animate and inanimate objects. You should also have pleasant, happy dreams; you are a somnambulist, and could walk on the eaves without danger. You are capable of making great attainments on all planes, if you will overcome the love of pleasure, society, and music.

and polarize toward Spirit, conserving your life forces. But the position of Mars will make you rather liable to slander and discredit whether you deserve it or not. From the end of 1895 to the end of 1897 will be an evil period for you.

C. J. W. Dec. 11, 1836, 11.6, p. m. Castleford, Yorkshire, England.

The middle of  $\mu$  rising. Born in  $f$ , and polarized in  $\infty$ , the aspects of the Moon, and the positions of  $h$  and  $q$  will give you great mystic tendencies, and show that the transcendental sciences occupied your attention in former times of the earth, and that you had been instructed from within. You should be highly clairvoyant, and I advise you not to use that attainment for speculative purposes, as you may be inclined to do, because it shows great danger of loss from a worldly point of view,—not to speak of the Karma you will store up on the astral plane, and which may take you ages to pay off in future lives. You are also a psychometrist, and can sense the conditions of others by holding something belonging to them in your hand. But to do this satisfactorily you will have to learn how to still the senses. Read page 125, Vol. 1 of THE ESOTERIC. 1896 will be an evil year for you.

GRAND RAPIDS, Mich. Dec. 4, 1895.

MR. H. E. BUTLER:

*Dear Sir.*—I wish you would kindly interpret the following in your next Magazine, if it be not too late. The other night, as soon as I laid down to sleep (the room was dark), I saw before me four or five smiling faces; one being a golden haired little girl. They vanished immediately, and about ten feet in front of me, in the same place, arose a tall, faint figure of a person. I am impressed that it was that of a man. I got up and walked to it—that is, I could see myself walk toward the figure—and touched it. It immediately turned black, and looked as if a dark cloak was thrown down over it. Upon coming close to it, it tried very hard to tell me something. I, straining every nerve to listen, could only catch a few words like “and,” “your,” “I” “but;” but when it came to the important part, I could not catch it, as the voice seemed to whisper very faintly. It tried several times to speak to me, but as I could not understand, I walked back and got into bed (so I imagined). Does the appearance of pleasing or hideous faces indicate anything? Very truly yours,

A. E. M.

*Ans.* Your experience indicates progress in the regenerate life, in that your real self, the soul, is not only a conscious actor, but the physical body has become conscious of its action. But the experience indicates that the intelligences with which you were then dealing were the elementals, or monsters of the threshold. The fact that you, the soul, left the body and tried to communicate with them, shows that you have not yet become conscious of their evil, malicious, soul-destroying powers and tendencies. Their appearance to you as beautiful, childlike, innocent faces expresses the fact of your weakness

or readiness to be attracted by them. Now, if you go on living the Esoteric life, you must cultivate a love of all that is true and noble, thoughtful, and wise, and thereby obtain a revulsion from all that is trivial, and all that belongs merely to the earthly love, sympathies, and desires. You were born in the sign Virgo, and are thereby related more immediately to the magical, and are, more than others in danger of being led into the realm of mundane magic, which would destroy the last hope of the devotee of God, his mind, and his laws.—[ED.]

#### QUESTIONS AND ANSWERS.

*Ques.* The question has been asked in various ways, Why is it that in some instances, notwithstanding the individual has control of the life so there is no more waste of the seed, the results which are experienced by others and which are promised in *Practical Methods* are not obtained?

*Ans.* A few such cases have come to our notice. In almost every instance the person has little or no difficulty in gaining control, while those who experience the results have great difficulty in controlling the life. Now, certainly there is a cause; and when the cause is not discoverable in the external and physical, we are necessitated to look for it in the invisible. We have found that under such circumstances the individual has a very strong appetite which is not affected by the retention of the life. We also find that such persons sleep very soundly, and frequently in a very positive attitude; that is, awoken in the position in which they went to sleep, evidencing the fact that when they sleep, they lose all consciousness of the body, and leave it a ready prey for any invisible intelligence to do with as it pleases. The usual expression of such persons is, "I eat well and sleep well, but do not obtain any other results from the regenerate life." The general opinion is that, in order to have good health, one must be enabled to take plenty of food, go to bed early, and sleep all night, and were we to tell those people that, to enjoy increased health conditions, added vitality and mentality, it is necessary to stop that sound sleep and hold a continual consciousness of the body night and day, they would regard it as either impossible or destructive to the very objects in view; therefore they do not heed the instructions that have been given them in that line.

We have repeated many times that, if one wishes to obtain results promised, he must follow all the methods,—but still it is so human to select such methods as please themselves and ignore the rest, and then to say that they have followed the instructions, but have not obtained the results! Now, the reason that it is necessary to overcome sleep is this. Those who are having great difficulty in stopping the waste are beset by a class of invisible intelligences who are enabled to draw the



life from the individual without causing a waste of the seed ; but that others have no difficulty in stopping the waste is because they are possessed by a class of elementals which absorb the life from the body while it sleeps. These elementals either occupy the body of the individual or live in his aura near to him—usually both ; and when the body is in the dead sleep, they enter in and absorb the life, so that, no matter what he may do,—how much food he may eat or how perfectly he may retain the seed,—he gains nothing. His whole life is spent in feeding these unclean spirits. It is an absolute law that, if a person takes a certain amount of food, under proper conditions certain results will follow ; and, as at least seven-eighths of all the vitality gathered through eating is disposed of through the sex, when the waste is stopped, it is inevitable that the individual must have greater vitality and be unable to take as much nourishment as formerly. All such persons will find that if they are willing to make the sacrifice of absolutely refusing to sleep the unconscious sleep, they will begin at once to realize the results of living the regenerate life. Many believe that it is superstition to believe in the existence of unclean spirits, called by the Orientals “elementals ;” yet we can safely say that no one will follow the Practical Instructions wholly without becoming aware of these intelligences.

*Ques.* I never had trouble with, or even had consciousness of evil spirits until I read THE ESOTERIC and determined to live the regenerate life. As soon as I did so, I had some very disagreeable manifestations of these devils. Why is this? It seems to me as if it should be just the reverse.

*Ans.* All those living the life of generation are under the influence of these spirits ; and because they were not conscious of the presence of these unclean spirits before they began to lead the regenerate life, they suppose that it must be contrary to divine order. But it must be remembered that that which is good in one age of the world ceases to be so in another. It is now as in the time when Jesus came to the Jews : “If I had not come, and spoken unto them, they had not had sin ; but now they have no cloak for their sin.” As long as one lives in harmony with them, there is no struggle ; but as soon as a person determines to overcome their influence and live a higher life these unclean spirits or “elementals” at once rise up against him to overcome him and subjugate him to their control. They offer no opposition as long as he can be deceived with the idea that his fathers lived the life of generation and were good men, many of them dying in this hope, and with the assurance of immediate happiness with the blessed. If there were no higher light given to the world than that of generation, then generation would not be a sin,—neither is it a sin now to any except to those whose soul development makes it a necessity to live a still higher life ; and once the light has come, and the intelligence is convinced of the fact the individual is no longer

## BOOK REVIEWS.

"*To Day*," a magazine of 50 pages, is published by Frederick A. Bisbee, 1628 Master St., Philadelphia, Pa. It is a "Monthly Review devoted to religion, reforms, and current literature," and is truly a live Magazine, handling the most important topics of the day—such as methods of education, municipal, political and religious reform,—in a cool, intellectual, and thoughtful manner, with none of the erratic fanaticism so common in the so-called reformatory journals. Its religious thought seems to be from the Universalist standpoint, but treated in a manner to appeal to the reason and best judgment of the people. Upon the whole, we class it among the leading Magazines for those interested in current topics. Although a journal of high standard, it is sold for only 10 cents a copy, or \$1.00 a year.

"The Religious Training of Children," by Abby Morton Diaz. "Reprinted from The Metaphysical Magazine by Special Request." The fact that the matter contained in this book has run through the columns of The Metaphysical Magazine is sufficient recommendation for all those who are acquainted with that journal. Its valuable suggestions should be read by every mother in the land; and if they were carried into effect, it would result in a higher and better race of men and women. The work abounds in strong and important truths for both young and old, but which are especially adapted for inculcation into the mind of the young. It is well written and very simply presented, so that it may be easily understood by all. The book is a quarto volume containing 77 pages, bound in cloth, and sold for \$1.00 by The Metaphysical Publishing Co. 503 Fifth Ave., New York.

The Roxburge Press will shortly issue an important work entitled "Hands of Celebrities, or Studies in Palmistry." With a reproduction of "Debates on Palmistry" from the original sketch in oil by Hogarth, and illustrations from the hands of General Boulanger, Mr Gladstone, Mrs Grimwood, Mr Justin Cotton, Mr George Grossmith, Dr Kerwin, Eugene Sandow, Lord Coleridge, Mr Ben Davies, a well known Detective, Mr George Alexander, Miss Esther Palisser, Dr Parker, La Contesse "A," Dr Cenno, M. P., Mr Joseph O'Mara, Mrs Keeley, Queen Elizabeth, Mrs Jopling Rowe, Miss "Edna Lyall," and Mrs Langtry; also "Subject" hands, viz., Murder, Insanity, Idiocy, Diphtheria, Fire, Catalepsy, Paralysis: together with Disappearing, Growing Influence, and "Time" lines. By Mrs Katherine St Hill, President of the Chirological Society. With an introduction, entitled "In Defence of Palmistry" by Mr Charles F. Rideal.

"*The Home Science Magazine*, Devoted to the Natural Sciences for the General Reader" is the title of a new Magazine, the first number of which is before us. It proposes to devote itself exclusively to the material sciences and has some very good articles in that direction. There is certainly a broad field for such a publication to do a very useful work among the people. The following is the contents for the January number of 1896: Frontispiece—Lewis Agassiz, full page Portrait. Salutory. Matter—Jessie H. Holmes, Ph.D. The Chemistry of Cooking—Anna Van Hook. The Geological Story.—Thomas Armstrong Bereman. Louis Agassiz. a Poem—H. W. Longfellow. Growth of Electrical Science—Prof. G. W. Walters. Modern Foods—A. K. Nuck. Editor's Department—Louis Agassiz—Sketch, Shoot the Bogie man, The Great Dronth, Niagara in Chains. The Magazine contains 32 pages; price 10 cents a copy; \$1.00 a year. Published at 1009 Locust St., St. Louis, Mo. Conducted by Thomas Armstrong Bereman.

ERRATA.—On page 393, line 11, read "a never-ending series" instead of "an ever-ending series."

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## DISCRIMINATION.

BY H. E. BUTLER.

The prophet Isaiah in symbolic language said : " Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." There is mental food as well as physical ; and butter and honey are here symbols of knowledge and love. Milk and cheese (curds) were anciently denominated butter. In the Orient the cow is called by a name which means a nurse, because it was thought that she supplied the most perfect food for the nourishment of the body : so is knowledge of truth for the nourishment of the soul. Honey is a symbol of love, because it delights the taste and is refining to the appetite. One who does not lead the regenerate life, who is an habitual user of tea, coffee, or tobacco, or whose appetite is in any way perverted, can not realize the finer and more subtle elements of honey, although he may enjoy eating it. Honey is the blood of the flower, and the flower is the expression of divine Mother Love in nature ; so that butter and honey are two of the most fitting symbols of the illuminated mentality of man and woman.

Man, as the real masculine or positive nature, is the embodiment and expression of knowledge, and woman, of love. Of course there are feminine men and masculine women : very few are purely the expression of either nature, but parts of both are usually embodied ; yet it is unquestionably true that the very highest expression of manhood is the most perfect embodiment of knowledge and understanding, and that the highest expression of womanhood is the most perfect fountain of love and

harmony. Two such so united would be the highest and most perfect manifestation of God-likeness.

It is not our province here to trace all the characteristics of these two classes of mentality; but we will say in brief, that knowledge and understanding, supported by love and harmony, will be dominated by wisdom, the discreet, proper, correct use of knowledge. Thus his knowledge will become a means for service under all circumstances, and her love will ever rejoice in that wisdom of usefulness, comprehension of knowledge; and all her being will become a fountain of vitality supplying all the demands of his nature. Thus she becomes the divine mother of all the thought creations of him whom she has chosen. As love becomes the dominant feature of her life, discrimination grows to be the keenest attribute of her mind. Neither can he whose mentality is knowledge do without the same attribute being preeminently dominant in all things. Discrimination in the woman's nature finds expression in harmony, beauty,—in short, enables the mind to quickly discern the qualities of elements, mentality, magnetisms, and objects. It gives him a quick discernment of order and disorder, use and abuse,—becomes the mental chemist enabling the mind always to refuse the evil and choose the good.

There is no one thing so essential to the mental and spiritual evolution of our race as this second of the Seven Creative Principles. This truth becomes accentuated in the life of the Esoteric student, who is endeavoring to lay hold upon the laws of nature with the object of greatly accelerating the evolutionary processes in his own person. The lack of this principle brings the most disastrous results. Discrimination is called a sceptic in the mental world, because it challenges every new idea, commands it to stand forth and give its credentials. It decides upon everything as unworthy of serious consideration until it can present more than one evidence of authoritative truth and usefulness. Truth, *per se*, is not all-sufficient. Old papers vouching for business transactions of years that have past may be true and reliable, but of what use are they? Of what use to us would be the study of astronomy, if the needs of our life demanded only chemistry? Truth is the facts concerning things

that are, in contradistinction to ideas whose subject has no existence.

This world is a world of knowledge: all the different elements of earth,—mineral, vegetable, and animal,—are store-houses of knowledge, as we view them in their chemical combinations, as we consider the laws by which they are governed, or as we read the embodied thought, which reaches us through the medium of form and color. No imperfect mind is capable of grasping it all; therefore the student should discriminate always as to what knowledge is of the most practical use in the development and perfection of self and of the world of mankind. Of what use would it be to reach out into the future and know the events that will transpire a thousand years from now, if it does not aid us in guiding the course of thought and action to-day, tomorrow, or the next day? It would occupy our time and waste our vitality to no purpose; therefore it would be worse than useless.

Again, thousands fail to discriminate between the world of reality and that of imagination. They read occult literature, from which they gain many ideas concerning the attainments possible to man, and, being of an imaginative mind, and having an over endowment of self-esteem, they imagine that these attainments are in their possession. They talk very wisely about astral travels, what they find in the astral light, the great revelations given them by the Masters, of their occult powers, of what they have done, until one who has not reached the attainments will not doubt that they have all they claim. They talk very wisely and very learnedly about things of which they have no actual knowledge. There are evil and dark souls on the invisible side of life ever seeking to get control of mortals; and as soon as one yields himself to such impulses, he becomes a most willing prey to their deceptions.

We have known persons who have even been given mythical initiations into occult orders said to be most ancient, but which in reality never had an existence. And in other instances pretended initiations in the astral are obtained into orders which exist, but of which they, through their egotism, are wholly unworthy: "If ye were blind, ye would have no sin: but now ye see, ye are therefore your sin remaineth." These words of the

(at least) greatest Master that ever lived were the expression of law, and are emphatically true to-day as when he uttered them. As soon as a man (or a woman) claims powers which he does not possess, he thereby shuts the door against knowledge of truth, and against all divine revelations, and puts up an impassable barrier to all further real attainments. Many of these persons are so entirely devoid of discrimination as to be self-deceived: they really think they have the powers. There is a realism in the thought and imagination of those living the regenerate life which makes them an easy prey to their own egotism, and to the suggestions of adverse influences.

Between this point and the principles involved in mental healing a very nice line of discrimination must be drawn. It is true that, in so far as one can believe without a doubt that he has any power or condition, just in so far as they are capable, the mind and body will receive it. But, if he persists in claiming results when his own soul-consciousness clearly informs him that he has not complied with the requirements for obtaining them, until the voice of the soul is silenced, then he is left a prey to self-deception, and the animal powers and evil spirits. But when one has lived the life and met the requirements of law, so that when he claims a thing, there is an inner consciousness of his right to it, then will he obtain the results legitimately, and only good will follow. To assert a claim to spiritual powers, and to continue to do so until the voice of the soul is silenced, making one's self believe in the possession of what is claimed, is a violent sin against the soul, if not against the Holy Ghost, from which there is no forgiveness.

Thousands of mental healers have fallen upon this rock, and go on talking truth, truth when they have expelled the last particle of truth from their being, and are in error of both mind and body, so that they can make the most outrageous claims without the least demur on the part of their own soul. They live in, and indulge the animal soul (senses, desires, and passions), and have forced themselves to believe that this low principle of nature is Spirit, God, Good, and have so thoroughly hedged themselves in with their self-deception and error, that the light of truth cannot touch them in this incarnation.

There is another class rapidly gaining a foothold among the people, who have no God save their own will ; and who believe that that will through desire has gathered and builded themselves, and, therefore, whatever desire arises within them is good and right, and should be gratified. Thus there is no discrimination between the material and transitory and the higher spiritual, between the desires that will ultimately bring evil results and those that will bring good results. The only discrimination that they exercise is as to what will enrich them in any sense of the word ; and they believe that, by the power of the will acting through desire, they can draw to themselves and possess whatever they wish. They have enough truth to make the will more or less effectual ; and the effects are more evil than good, because they are controlled by the purely selfish. Taking it altogether, it is nothing more or less than the old-time black magic resurrected under another name. Through this entire lack of discrimination and through this self-deception the soul has become so entirely subjugated to the physical will and desires, that in many of the magazines and papers which are the exponents of this class of thought, we read not only the most fanatic, but even blasphemous assertions.

Many of these people started in the churches, where all the germs of discrimination are crushed in the incipient stage by the belief that it is a sin to use that faculty in regard to any of their doctrines. This great, honest-hearted body of people are afraid to think, or to read the thought of others when it flows into new channels. Thus throughout the entire body the beliefs of past ages cover that most important germ of discrimination from the sunlight of God's truth, so that it remains inert except as it is forced into service in blinding the intelligence to everything but creed.

This divine principle of mental discrimination is so dwarfed among the people of the church, that, in many instances, when the intelligence is convinced that old beliefs are errors, the mind springs into activity, arranging theories—many of them very ingenious, it is true, and some of them even beautiful in construction, but, as those who have built them have not gone to

the Fountain Head of all knowledge, they do not flow from the wellspring of truth, and are therefore utterly useless except as a kind of mental gymnastics. The press for the last thirty years has been kept busy sending out volumes of these theories. A letter that has just come into our hands contains a good illustration of reasoning without discrimination as to premises from which we take the liberty of quoting the following: "By a proper measure and understanding of astral conditions, their ultimate expression may be known definitely and measured by cycle law. We are yet in the first decan of ♒ (Aquarius) of the Grand Cycle; viz. 'The fish taking the stream,' which signifies increased population, and also the lowest descent of Spirit into matter. We are near the turning point of the arc, which is the midnight of the Solar System and of man, the first part of the sun's greatest obliquity. This sign (♒) will complete the sixth labor of the sun, and, as a matter of fact, the race; for to trace the movements of the sun is to know the manifestation of the Son, for one is the type of the other. To show the workings of this law of analogy, we find that 11 is the number of our sun, the dove, and the cross; for our sun has 11 year cycles marked by sun-spot periods, in which the great heart expands and contracts, sending the vital life fluid throughout the great Solar Man. It belongs to the 11th mansion of the Heavenly Kingdom. 11 stones were in the cross beneath the Holy of Holies, Solomon's Temple; that is, 11 to the point of the crossing, being three three above and two on each side of this point. When the heart of Christ ceased its throbbings, the veil of the Temple was rent *in twain*. The veil was made of goat's hair, and was the 11th of the curtains surrounding the Holy of Holies,—five on each side, and one at the entrance (Exodus xxvi. 9). At Heliopolis, the home of the Mother of Ephraim—who is joined to his idols—and Manasseh, an obelisk was erected 11 times as high as it was wide at its base: this obelisk now stands in Central Park, New York. This is very ominous. As already remarked, directly over the spot where the 11th stone was located—the center of the cross, the emblem of the world—the heart of Christ ceased to beat. The cleansing of the Sanctuary was commenced, and the veil at the entrance of the Holy of



Holies was now no longer of any use. The beautiful significance of this symbolic language you may guess, as it will all take place in the sign ♊ (Aquarius). The curtains are hung before the entrance to the coming sign (man) ♊ (Capricorn), the house of the gods; for they are made of goat's hair, and this is where Samson shall sleep upon the knees (♊) of the woman of the valley of Sorek (darkness), for Samson is the sun, and in ♊ (Capricorn) his eyes shall be put out; in other words, the sun shall be darkened in ♊ (Capricorn), the next sign. Samson is also the symbol of the son (see Judges XIII. XIV. XV. and XVI.), a prophecy of the Christ, 'a Nazarite unto God from the womb' (Judges XIII. 5). And the Spirit of the Lord began to move him at times in the camp of Dan (♊) between Zorah and Eshtaol (two decans); for he was (is) a Danite (verse 2). So as the Spirit moves him, he begins to 'cleanses the Sanctuary' by slaying the Philistines powers of darkness) with the jaw-bone of the ass (the mill of God's discrimination: for the ass is the symbol of wisdom, and the jaw grinds his food). This is the cleansing of earth.

11 is the number of our sun: it has 11 cycles. Multiplying by 3, the number of the Trinity, we have 33, the number of the years of the life of Christ, the redemption period, embracing 3 sun-spot cycles. 11 sons were left in Israel after Joseph's betrayal into Egypt. 11 stars and 11 sheaves of wheat made obeisance to Joseph. 11 disciples represented the Son after Judas hanged himself. The genealogy of Christ is 7 elevens. 11 is the number of the dove, a symbol of the sun. It rears a brood every month with the exception of February, (♊). 11 broods of two ones (11) are perfectly mated after the order of creation; so perfectly, indeed, that if one dies, the old ones will kill the other, for it can find no mate. That the dove does not breed in (♊) is significant; for, being a symbol of the sun, it shows that the latter in this sign (♊) will withdraw its generative power from the grand Body, and, as a consequence, from the race upon earth, taking a rest from creation ere it commences its northward solstitial journey on the ascending arc. Two ones (11) crossed (—|—) are the symbol of our earth the cross of Involution and Evolution,—two in one, four in one opposites and counterparts. The interior symbolism of the

“Word” is expressed in the two interior letters of the words “love” and “dove”; for V is the union of the two ones or 11, and O is Eternity or the Spirit; O V is the descent of Spirit into matter, and John (Leo, the highest point of the sun’s ascent, the noon hour of the race) bears witness, saying, ‘I saw the Spirit (sun) descending like a dove, and it abode upon him.’”

We do not challenge the truth of these statements; but we will simply attempt to show how easy it is for an ingenious mind, lacking discrimination, to build a beautiful theory with insufficient capital. The writer says, “We find that 11 is the number of our sun, the dove, the cross.” Now, the question arising in a discriminative mind is How does he find this? He answers, “Because of the sun spots appearing once in 11 years.” That the sun-spots do appear once in 11 years is as yet but a theory; and, if they do, what proof have we that it is the pulsation of its great heart. Again, why are the dove and cross symbols of the sun? We have reasons to believe, however, that the dove is a symbol of a quality in the nature of those especially ruled by the sun. Again, 11 years is not the period of its rotation on its axis.

The thought embodied in this letter is a beautiful one, and is something about which to think, looking for evidence for and against its truth; yet, at the best, it can only be offered as suggestive thought to be examined, its truths discovered and its errors refuted. “11 stones were in the cross, etc.” Here again is a theory entirely without substantial evidence. “When the heart of Christ ceased its throbbings the veil of the Temple was rent in twain, making two ones (11).” What evidence have we that these two pieces of the veil stood for 11? Why not say that one of these parts represent the old and one the new, which were divided at the death of our Lord? There are many theories which may be supported by the rending of the veil at the death of our Lord,—in fact, as many as there are ingenious minds disposed to work up theories of this nature. “The veil was made of goat’s hair and was the 11th of the curtains surrounding the Holy of Holies; five on each side and one at the entrance.” Here there would be proof of the writer’s theory if he were talking of the tabernacle; but that had long since gone

into decay, and it was the Temple which was in existence when Christ was crucified, and we read of but one veil or curtain belonging to it.

The above letter is a paradox in its relation to discrimination,—discrimination of finer points in ideas are well made and excellent, but the substantial and underlying foundation is often lacking in this most important quality. It will be readily seen by the mind accustomed to deep thought that there is too much truth for rejection, and not enough substantiality in the evidences of his premises for acceptance. Great care must be observed by the Esoteric student lest the mind, like the liberated dove, flies away, soars and delights in the sunlight and ether above, but finds no rest for the sole of its foot (understanding), and is obliged to return to the ark of safety, or the narrow limit of a solid foundation.

The mind of the writer of this letter is becoming illuminated and beginning to work; and it works well, and shows that, if he holds firmly to the foundation of facts, that is, feeds his mind upon truth and love from God, he will sooner or later reach the great fountain of divine knowledge. Then the Spirit of the Highest will begin to think in and through him thoughts of practical value and use to the race.

Discrimination, without illuminated reason and without alliance to the spirit or the cause world, makes the individual a hard cold materialist, and thwarts its own office, because it makes the reason dominant, which, being incapable of perceiving facts in the cause world, really blinds the mind, so that it is rendered incapable of defining lines between truth and error. The discrimination of the reasoning mind is like a fish out of water; it soon perishes for want of its natural element. Discrimination is perfected in wisdom, and all wisdom is from God; therefore, in order to be able to properly discriminate under all circumstances, the inner consciousness must be allied to the Spirit, and the individual must love truth in every sense of the term.

We all know that one who tells a falsehood and continues to repeat it will soon begin to believe it himself. This is true of every deception, however slight: it not only deceives others but

misleads oneself. If one wishes to possess this divine discrimination or wisdom to illuminate and guide the intellect, he should seek to obtain the consciousness that he is so living as to please God, and should, therefore, carefully guard words, thought, and every act, lest he lie (deceive) with the eyes, a gesture, an insinuation, an exaggeration, or with words that mislead the intelligence of the hearer, as well as by the direct utterance of words of falsehood. If one so lives in all his thoughts that he realizes that he has nothing to hide from man or from God, he will find that he has obtained his freedom from a most horrible slavery; and the Spirit of God will then flow into his consciousness, and the ability to discriminate between truth and error will become like that of the angels; for God will be the light of his intelligence, the understanding of his understanding, the knowledge of his knowledge, the wisdom of his wisdom, and the love of his love.

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### TO THE RIGHT.

Once I stood just where I stand to-day

(It was not in this life),

At a cross road, on either hand a way.

The one to my left was wondrous bright and fair,

It went through flowery vale,—

Such sunshine and such happiness were there!

The other path was dark and cold and drear;

A mist about it clung

That filled my coward heart with trembling fear.

And so I ran to meet the pleasant way!

I found the soft sunshine,

The happiness that lives a single day!

\* \* \* \*

To-day the same bright way beckons to me

With sward as soft and green,

It offers me the same sweet ecstasy;

But I have learned at last to surely know

Which path is safest, and,

If I to higher truths would ever grow,

And there unmindful of the keen delight,

Undaunted by the gloom,

I bravely turn my steps into the Right.

## REGENERATION IN PATRISTICS.

BY CHARLES E. HOLLINGSWORTH.

### CHAPTER III.—WHAT IS SIN?

The Early Sub-Apostolic Church held that sin, in its absolute sense, meant nothing more or less than sexual lust. Although there are other sins, this one is by so much the greatest of all, that it may be called the one sin, from which, in a certain sense, all arise, and to which they all lead, sooner or later.

Irenæus says: "He has taught us \* \* that no one should lead a luxurious life, nor living in worldly pleasures and perpetual feasting, should be a slave of his lusts, and forget God" (in reference to the parable of Dives and Lazarus). (Ref. Hær. iv. 2: 4.) Speaking of man, he says: "Wherefore also he shall justly be condemned, because, having been created a rational being, he lost the true rationality, and living irrationally, opposed the righteousness of God, giving himself over to every earthly spirit, and serving all lusts." (Ref. Hær. iv. 4: 3.) He quotes I. Cor. vi. 9-11, and Gal. v. 19, both mentioning sexual lust in all its forms as descriptions of the sins man must avoid. (Ref. Hær. v. 11: 1.)

Irenæus speaks of the sins of men who had lived in Old Testament times as follows: "When they committed any sin and served fleshly lusts." (Ref. Hær. iv. 27: 2.) In a following paragraph (iv. 27: 4) he continues to identify sin with fornication most explicitly, fortified by quotations from the New Testament. Likewise Hermas, in giving a catalogue of sins, begins with "adultery and fornication." (Pastor, Bk. II, Com. 8, Ch.I.)

Athenagoras says: "But if the remaining in virginity and in the state of an eunuch brings nearer to God, while the indulgence of carnal thought and desire leads away from him, in those cases in which we shun the thoughts much more do we reject the deed." (Legatio c. 33).

The Pseudo-Clementine Homily exhorts thus (c. 4): "Wherefore, brethren, let us confess him in our works, by loving one another, by not committing adultery and corruption, or speaking

evil of one another, or cherishing envy." Again, c. 6, "This world and the next are two enemies. The one urges to adultery and corruption, avarice and deceit; the other bids farewell to these things."

Clement of Alexandria says, (Pæd. I. 6): "That we may become a new holy people by regeneration, and keep the man undefiled. And a babe, as God's little one, is cleansed from fornication and wickedness." (Strom. IV. 23.) "'But I shall free myself from lust,' let them say, 'O Lord, for the sake of alliance with thee.'" Again, ib. VII. 12: "There is One alone, then, who from the beginning was free from concupiscence \* \* the philanthropic Lord, who for us became man. And whosoever endeavors to be assimilated to the impress given by him, strives by exercise to become free from concupiscence. For he who has exercised concupiscence and then restrained himself, is like a widow who becomes a virgin again by continence. Such is the reward of knowledge, rendered to the Savior and Teacher, which he himself asked for—abstinence from what is evil, activity in doing good, by which salvation is acquired. Such are gnostic souls which the Gospel likened to the consecrated virgins in respect of their abstaining from what is evil."

Commodianus, in his usual graphic way, exclaims: "Thou seekest to make war, O fool, as if wars were at peace. From the first formed day in the end you fight. Lust precipitates you, there is war; fight with it." (Instr. 63.)

Origen says much concerning the subject both directly and indirectly. He holds that "While we train to habits of self-restraint boys just reaching the age of puberty, and feeling a desire for sexual pleasures, pointing out to them not only the disgrace which attends those sins, but also the state to which the soul of the wicked is reduced through practices of that kind." (C. Cels. III. 51.) Again, De Princ. III. 4: 3: "Wearied out as it were by the heavy burdens of luxury and lust, it may sometimes be converted with greater ease and rapidity from the filthiness of matter to a desire for heavenly things." "And the body no longer served as a hindrance to a virtuous life; for to that which we call the lust of the flesh it was deadened." (C. Cels. VII. 4.) "And let us no longer seek the cause of the issue elsewhere than in the state and disposition of the soul in respect to obedience to God and purity, \* \* \*". (Quis Dives Salv. 18.) "Nor must we ever, as do those who follow the

heresies, adulterate the truth, or steal the canon of the Church, by gratifying our own lusts and vanity." (Strom. VII. 16.) "The law at that time punished him who killed involuntarily, as, for instance, him who was subject involuntarily to gonorrhœa; but not equally with him who did so voluntarily, \* \* \* for, in reality, he that cannot contain the generative word is to be punished; for this is an irrational passion of the soul approaching garrulity." (Strom. II. 14.) Hippolytos says: "Be begotten again, O man, into the adoption of God. How? says one. If thou practicest adultery no more" (then follows a whole catalogue of sins, of which adultery is the first as quoted here). "Who puts off the bondage and puts on the adoption, he comes up from the baptism brilliant as the sun flashing forth the beams of righteousness, and \* \* \* he returns a Son of God and a joint-heir of Christ." (Theophany, 10.)

The Canons, found in the works of Hippolytos, III. 63, say: "That the sin of fornication is grievous," and adduces the text I. Cor. VI. 18-20. Cyprian says, On the Discipline and Advantage of Chastity, c. 6: "Hence with reason adulterers do not attain the kingdom of heaven. Therefore every sin is without the body, but the adulterer alone sins against his own body. Novatian considers that salvation is obtained by righteousness, I say, and by continence, and by the best of all the virtues, is God worshipped." (On Jewish Meats 5.) It is strange how persistently adultery is spoken of as the first sin, and continence as the first virtue. "Why are we a source of danger to our neighbor? If God, in amplifying the law, does not dissociate concupiscence in the way of penalty from the actual commission of fornication, I know not whether he allows impunity to him who has been the cause of perdition to his neighbor." (Tertullian, de Vest. Mul. 2. See de Idol. 2; de Pat. 6; de Pæn. 3.)

The Testimony of the Twelve Patriarchs contains the following suggestive thoughts: "The seventh spirit is of begetting and sexual intercourse, with which through love of pleasure sin also entereth in: therefore it is the last in the order of creation and the first of youth, because it is filled with ignorance, which leadeth the young as a blind man to a pit, and as cattle to destruction." (Test. of 12 Patriarchs I. 2.) "For fornication is the destruction of the soul, separating it from God." (ib. I. 4.) In I. 5 is given the common story of the destruction of the angels called "watchers" through physical love with the

daughters of men. "And take heed not to commit fornication, for fornication is mother of all evils, separating from God, and bringing near to Beliar." (ib. II. 5.) "Take heed, my child, of the spirit of fornication; for this shall continue, and shall by thy seed pollute the holy things." (ib. III: 9.) Gregory Thaumaturgus, in his *Metaphrase of Eccles.* says, c. II: "And profligacy and licentiousness are evil, and the fleshy wantonness of our bodies carries death in it." Methodius, in the *Banquet of Virgins*, I. 1, declares: "'My wounds stink and are corrupt,' because he had not salted himself with the exercises of self-control, and so subdued his carnal appetites, but self-indulgently had yielded to them, and become corrupted in adultery \* \* \* the whole spiritual meditation of the scriptures is given to us as salt which stings in order to benefit and disinfect \* \* \* Matt. v. 3." Commenting on Matt. VII. 6, (On things created) "It was taught by these words of Christ not to cast about the divine teachings, as they could not bear them who were held by impiety and brutal pleasures."

Lactantius says, (*Div. Inst.* v. 8), "And the source of all these evils was lust." And, VI. 1: "And since they have turned away once for all from the contemplation of the heaven, and have made that heavenly faculty the slave of the body, they give the reins to their lusts, as though they were about to bear away pleasures with themselves, which they hasten to enjoy at every moment; whereas the soul ought to employ the service of the body, and not the body to make use of the soul." Again, VI. 15: "If it is virtue to control the lust of the body, he must be free from virtue who has no lust to regulate." Further, VI. 23: "But I think I only need to speak of lust, which should be repressed most effectually, since it is the most harmful of sins." Once more, *De Ira*, c. 21: "But the divine anger remains forever against those who ever sin. Therefore God is appeased not by incense or a victim, not by costly offerings, which things are all contemptible and corruptible, but by a reformation of the morals: and he who ceases to sin renders the anger of God mortal." (See VI. 5.)

He continues in a like strain: "I think it is my duty to speak of sexual lust alone, which ought to be repressed in a greater degree than anything else, because it is most harmful." (*Div. Inst.* VI. 23.) The *Apostolical Constitutions* (VI. 5: 28) speak to the same purpose. (Quoted in Chapter II.)



Athanasius speaks of the soul "entangled" "with pleasures." (C. Gent. III. 2.) "For not being willing to leave her lusts she (the soul) fears death and the separation from the body. But again, from lusting, and not meeting with gratification, she learned to commit murder and wrong." (C. Gent. III. 4.) "As if a man, when the sun is shining \* \* were to shut his eyes \* \* \* imagining that he sees when he does not see at all \* \* \* so too, the soul of man, shutting fast her eyes, by which she is able to see God, has imagined evil for herself." (C. Gent. VII. 4.) "For hiding, by the complications of bodily lusts, the mirror which, as it were, is in her, by which alone she has the power of seeing the Image of the Father, she no longer sees what the soul ought to behold, and only sees the things which come under her senses." (C. Gent. VIII. 2.)

Cyril of Jerusalem in Church always separated men and women, "lest the pretext of salvation become an opportunity of destruction." Cat. Lect. Procat. 14. In Cat. Lect. IV. 23, he says, "The body is an instrument and, as it were, a garment and robe of the soul: and if by this latter it be given over to fornication, it becomes defiled; but if it dwell with a holy soul, it becomes a temple of the Holy Ghost." Also, XVIII. 20, "Against future ones (sins) let us one and all jointly guard ourselves that we may keep this vestment of the body pure, and may not for practising fornication and sensual indulgence or any other sin for a short season, lose the salvation of heaven."

Gregory of Nazianzus refers to our subject in the following words: "But by moving reason in yourself and by kindling the spark of good by your free will, you made yourself an eunuch and acquired such a habit of virtue that impulse to vice became, almost, an impossibility to you \* \* \* One thing alone is shameful, that the passions be not extirpated." (Or. XXXVII. 21.)

Gregory of Nyssa also says: "Now since by a motion of our self-will, we contracted a fellowship with evil, and owing to sensual gratification" \* \* \* \* The rest is unimportant; what we have here quoted is sufficient to show he considers sensual gratification the most important of sins (Gt. Catech. 8.)

#### CHAPTER IV.—THE SIN OF ADAM AND EVE.

If the above interpretation of the nature of sin be correct, it follows that the sin of Adam and Eve was of the same nature. On examining the opinions of Ante-Nicene writers on the sub-

ject, it is surprising to find that without exception their statements agree with this hypothesis. Such being the case, the point may be considered proved.

Clement of Alexandria is particularly explicit on the subject. While he believed that marriage for the sake of procreation of children was licit in the sight of God, he was certain that any sexual connection beyond that was evil. This distinction of his is finely drawn in the remark that the sin of Adam and Eve did not consist in their sexual relations, in themselves; but in their having anticipated the time set by God for the procreation of offspring. (Strom. III. 17 : 108.) Other writers do not draw this distinction; they content themselves with the statement that the fall was sexual lust. Elsewhere they are quoted at sufficient length to show that they considered intercourse for the procreation of offspring allowable. Hence it may be supposed that, if called upon to give their opinion on the point mentioned by Clement of Alexandria, many of them would have agreed with him.

Lust was not the fall of Adam and Eve only, as will be seen later, but the fall of the Angels also was of the same nature. The book of Enoch, quoted by Jude, and accounted Canonical in the Early Church generally, is in this respect the source of the tradition. "Wherefore have you forsaken that lofty and holy heaven which endures for ever, and have lain with women; have defiled yourselves with the daughters of men: have taken to yourselves wives; and acted like the sons of the earth, and have begotten an impious offspring? \* \* \* You, being spiritual and holy and possessing a life which is eternal, have polluted yourselves with women; have begotten with carnal blood; have lusted with the blood of men; and have done as those who are flesh and blood do \* \* \* These however die and perish." (xv. 2, 3, 4.) "The name of the second is Kesabel, who pointed out evil counsel to the sons of the holy Angels, and induced them to corrupt their bodies by generating mankind." (LXVIII. 5.) See Justin Martyr, II Apol. 5. and Athenagoras, Leg. c. 24. The very sceptical Alexander of Lycopolis, in his writing on the Manicheans, alludes to this belief in the following words: "For what the poets say about the giants is manifestly a fable \* \* \* as, for instance, when the Jewish history relates that angels came down to hold intercourse with the daughters of men; for this saying signifies that the nutri-

tive powers of the soul descended from heaven to earth." (C. 25.)

As to the fall of Adam and Eve, there is no diversity of opinion. Clement of Alexandria repeats that pleasure was the cause of the fall of Adam. (Pæd. i. 6.) Methodius says: None of the more ancient people pleased the Lord, but all were overcome by errors, since the law was not of itself sufficient to free the human race from corruption, until virginity, succeeding the law, governed men by the precepts of Christ." (Banq. Virg. x. 1.) Lactantius, in referring to the matter says, "And the source of all these evils was lust." (Div. Inst. v. 6.) According to Gregory of Nazianzus, the fall was "opening a door to the passions." (Or. xxxix. 7, 8; xlv. 12.) Gregory of Nyssa adds: "Pleasure craftily offered began the fall." (De Virg. c. 12, p. 250) (Also de Hom. Opif. xx. 2. 3; Gt Cat. 26.)

"The first man, when in Paradise, sported free, because he was the child of God; but when he succumbed to pleasure \*

\* \* he was as a child seduced by lusts, and grew old in disobedience." (Clem. Al. Protrept. c. 11.)

Would Adam have died, even if he had not sinned? The Apostolic fathers (Horn, Comm. p. 8) contented themselves with saying that "Adam was created upright by God, and destined to immortality. The cause of sin was the devil, whom man could have resisted. When we are perfect it is our work and God's." Horn gives the quotations from Justin Martyr, Tatian, Theophilus of Antioch, Irenæus, Clement of Alexandria, Methodius, Cyril of Jerusalem, Athanasius, Basil, Gregory of Nazianzus and of Nyssa, Chrysostom, Tertullian, Cyprian and Ambrose, showing that death of the body was a punishment of Adam's sin for Adam himself, yet also an hereditary evil. Had Adam not sinned, he would not have died. Irenæus, Methodius, Basil, Gregory of Nazianzus, Ambrose and Hilary of Poitiers, considered death a blessing in putting an end to man's sinful state. From these, Origen, Lactantius and Arnobius differed. Origen held that physical death was punishment for sins committed by the soul before incarnation; Lactantius believed that as matter is corrupt, so the human soul must conquer it. Otherwise he agreed with the former fathers. Arnobius believed the soul was not created by God, but by an intermediary power; therefore God's assistance was needed to overcome its evil.

## THE POWER AND USE OF CONCENTRATION.

BY T. A. WILLISTON.

In the March number of THE ESOTERIC, VOL. IX. number 9, page 409, the readers' attention was called to the power of the mind over the physical body. In the present article their earnest consideration is directed to the power and use of concentration; for by the understanding of this law their minds may be intelligently governed, and its powers increased and multiplied by being brought into harmony and under direct control of its master the will.

Concentration is the method employed by the will to force the mind toward a center, or, in other words, the focalization of the mind fixedly, until the object of centralization is attained. It is the underlying principle of magic powers; and nothing of an ultimate spiritual character can be obtained without a correct understanding of its working, and a thorough application of its principles. Regeneration is the base of man's spiritual growth, for by its workings the soul is nourished and brought to an understanding of its true nature and ability to live exterior to its house of clay. Devotion is the uplifting factor, or the power that changes mortal man to an immortal son of God through refining the physical life that the methods of regeneration have stored up. On the other hand, concentration is the subtle and invisible force that harnesses the power gained through the two above-named methods, preventing the forces from being scattered and dissipated without accomplishing the desired results. This power, binding the forces together as it does, illustrates in man the truism that in "union there is strength."

To accomplish the best results from concentration the following well established rules will prove of benefit. In presenting them, two classes of students must be taken into consideration. First, the mere beginner; second, the student who has been successful in conserving the life, and has made some progress in unfolding the will of stillness. It would be well for the first named to adhere for a time at least to the rules that are laid

down for his individual attainments before attempting the methods suggested for his more advanced brethren.

#### METHODS FOR BEGINNERS.

First, mark out for yourself the course of life you intend to follow and the ultimate you desire to reach. Second, make up your mind that you will follow the course you have determined on regardless of what it may cost. The reason for this is that by so doing you establish a law which you will have to live up to in order to gain spiritual powers; and the law that you now make will be the one by which you will be judged when you enter the hall of judgment, through which all must pass before they are admitted to the Temple of wisdom and spiritual illumination. At this point all realize that out of their own mouth they are judged, and either exonerated or condemned.

The first two suggestions having been satisfactorily settled, the beginner should set apart one hour each day (the same hour if possible) in order to carry out his purpose. Exclude as fully as possible the conditions of the outside world, and be in a position to know that you are free from intrusion. Lay the body down in as easy a position as possible, and try from the soul to muse upon the following thoughts: God is the personification of love and goodness, he is the Creator of all that is, and his relation to man is as father to son. Let all desires be focalized on these thoughts, and keep the interior ever reaching out to be like God.

It is absolutely necessary in concentrating to keep the consciousness of the material mind. The reason for so doing is this: In the reclining position you are negative, and open to the obsession of all evil intelligences, which, were your eyes unsealed, you would find surrounding you in great numbers. However, if you are wise and ever on your guard, they cannot take control of the physical brain. Do not let the interior mind waver from your line of thought, but hold tenaciously to it. It is the secret of success, and without it the mind cannot come into harmony with the will. Try and establish within that calm, unruffled mien, that stillness which is the will of God, and the key to all power both in heaven and earth.

As you recline, with the physical breath breathe slowly and regularly the words, "will," "still." Try at the same time to breathe interiorly to the physical, and awaken the soul breath,

that breath which makes man a living soul. At first you will not succeed; time and patience alone will crown your efforts with success. Be faithful and persistent, however; for the time will certainly come when your determination will overcome every obstacle, and you will be free. When you begin to awaken or establish the inner breath, you will feel a peculiar sensation in the sensorium of the heart, or perhaps a little below it, of an almost imperceptible sinking and rising of those organs. If you watch closely this movement, you will notice it is independent of external volition.

This is the first awakening of the soul into its true sphere of use,—which is independence of the physical body,—and to a consciousness of its power to free itself from fleshly control. It is the first awakening of the ego to its spiritual nature. We realize that our supposed immortal nature is a fact.

The external breathing spoken of harmonizes the physical body and vivifies it. Keep it employed, thereby permitting the soul to have freedom of action. Try at this time to muse interiorly with a consciousness distinct and separate from the external mind action. Try with every attribute of your spiritual nature to realize the complete separation of the two states of existence. If you succeed, you will have the proof that the interior consciousness is the only real consciousness you possess; that the external man depends wholly upon the interior one for his power of volition, and that your musings have led to a complete separation of the two. Try now to realize that the soul is never unconscious; that when the body is awake, the spiritual man thinks through his external covering, and his thoughts are distorted by the imperfect instrument through which of necessity he is compelled to think. When the body sleeps, the soul thinks and acts according to its development, free from the trammels of the flesh; but, on account of the grossness of the physical body and the complete separation of mind and spirit, the physical brain is unconscious of what takes place. A consciousness of the two states of being is what the Esoteric student must strive to obtain.

When this state of unfoldment has been reached, it is safe for the soul to assert its dominion and begin to separate itself at will from its house of clay. As you muse with the interior consciousness, try and shift it without and beyond the bounds of the material mind. Fix it exterior to and beside the physical

body. Persist in this, and in time you will be able to stand beside your mortal covering and see the now sleeping form reclining before you. It must of necessity sleep, because its master, the animating consciousness, has withdrawn; but it sleeps safely while its god and protector stands to watch and guard it. Be satisfied with this for the present, and do not try to transport your consciousness further. Prepare yourself to take a step higher before you venture to withdraw wholly from the mortal form. While you are in your own room you are comparatively safe; the spirit of devotion and the power of your will have placed guards about you, which all evil persons, powers, and entities must respect. Outside of these guards you are in danger, and will continue in danger until you conquer all the principalities of darkness. The monsters that guard the threshold are still all-powerful, and cannot be made subservient to your will until, through the power of mind, you have gained control over the forces governing the function of generation. You are, however, strong enough to begin the second or positive drill of concentration which is as follows.

#### TO MAKE THE BODY POSITIVE.

The old Egyptian method is the one employed by the adherents to this movement, and is recommended by the founder. It is as follows: First, follow the methods suggested to the beginner as to time and place, but, instead of reclining, have a seat that will permit you to sit erect with the limbs at right angles to the body. Face the east in order that the electric currents that run from north to south may pass through you without friction. In this position you are at the center of the cross which is the place where life is created or renewed. This position is the most positive one that can be revealed at present, and is attended with many grave dangers, unless the student has his way clearly defined and his mind firmly fixed to accomplish the results desired. The first thought must be an absolute dedication of self to God; for be it remembered that these drills will either bring you as an initiate into the Temple of Melchisedec, into a state of eternal youth, or they will sink you into a pit of Egyptian blackness, from which you cannot ascend until the conditions entailed upon mortal man by taking the name of God in vain shall have been worked out.

As you sit in this positive position you will become con-

scious of a vertical current that makes the body rigid. As this rigid feeling creeps over you, hold fast to your dedication and to your physical consciousness. Think thus: I am a son of God. From the Source of all life I came, endowed with certain spiritual possibilities and a special mission. Chief among the soul's powers is to know the will of the Father, and, like him, to be free from all material law. Think of God, not as an individual man, but as an ocean of sensating life that fills all space, and animates and governs all things. Try to realize that it is utterly impossible for you to be for one moment separated from the Universal Mind. Try and perceive the light of this mind through the organ of perception, which is the window of the soul, and is situated above the center of the forehead. Use your power of imagination, and in fancy try and picture this light. Try with all your soul power to pierce beyond the shadows that veil your vision. Ignore the thoughts, the beautiful visions, and, perchance, the exquisite forms that will crowd in upon you at this stage of your unfoldment. They are but the childish playthings of the borderland, and are placed in your way by the unseen ones who would, were they able, prevent you from penetrating into that vast storehouse of spiritual brightness. Refuse absolutely to heed the promptings which will be reflected upon your mind from outside sources. Remember you are no longer a child, but have buckled on the armor of the warrior, and are prepared to renounce all in order to gain the goal of your desires. This is to reach into space, and find and be able to use the white spiritual light of Pythagoras.

Be persistent in this, for by it your "candle shall be lighted," the soul made luminous, immortality gained, and power given you to rend aside the inner veil and behold the dazzling splendor of the divine Sophia. If you are successful in finding the light, breathe slowly and regularly the holy name "Yahveh," the divine Father-Mother. Breathe the light in with the Name, and try to centralize it in the sensorium of the heart, the seat of sensation, or that organ that makes us conscious of life. As the white light becomes incorporated, it fills the body with holy, and exquisite sensations. Ignore even these, because, at this stage of his unfoldment, man is but a laborer in the master's vineyard, and is not prepared as yet to eat of the fruits which grow upon the tree of life. It will be some time yet before they fully mature. Take this light by the power of concentrative



will to the feet. They represent the function that binds man to earth, and from which he draws the magnetic elements that illuminate his physical understanding, and ally him as an individual to the great body of humanity. As these organs become luminous and filled with divine fire, gradually carry the light up the body until the brain is reached.\*

We must pause at this point, for here suggestions are no longer necessary. Although the neophyte now stands upon sacred and, therefore, dangerous grounds, he has nothing to fear if he remains faithful to his vows, and obeys the interior prompting. He has not reached the goal, however, but must still persist until he, in every atom of his being, knows that he and the Father are one. When this union takes place, the neophyte has forever passed beyond the power of forcing circumstances that heretofore were the factor employed by the subtle force of evolution to compel man to move upward. You must from this time mark out the path you desire to tread. Use great wisdom and discrimination. If your choice is free from all selfish motives, rest assured that you will find your self a co-laborer with all, both on the visible and invisible side of life, who are striving to ultimate God's rule on earth.

While dealing with the subject of concentration, the experiences that attend the neophyte as each mile-stone is passed have necessarily been left out entirely. In a future article, should it be God's will, the gap will be filled. At present a word of caution must be given to all who are striving after spiritual power. Never, on any account, debauch your spiritual gifts, or use them for base and selfish purposes. Never parade these divine secrets before the world in order that you may appear superior to your fellows. Be satisfied to live in obscurity if need be, in order that your oneness with the Spirit may be more complete. The more obscure and unknown you are in this world, the more power, perchance, you will possess to understand the law of Spirit, and the greater capacity you will have of elevating the race, by impressing upon souls of men the necessity of obeying the laws of God.

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\* If during these sittings you should experience severe pain in the back, or should you be unable to hold your external consciousness active, reduce the time of sitting from one to half an hour, and gradually increase the time until, in your own judgment, you feel that you have accomplished the desired results. However, by the time you are able to carry the light to the brain, you will be in a position to sit two hours, if necessary.

## THE BOOK OF THE LAW.

BY W. P. PYLE.

"Understandest thou what thou readest?" Acts viii. 30.

"What is written in the law? how readest thou?" Luke x. 26.

These words are as significant to-day as when they were first uttered by our Lord and by Philip. Men read the law and feel that they do not understand; and yet again comes the impression that there must be something in that book. Again they read and close it in despair, with, perhaps, the thought, "If I could only get some clue to that which I feel is in it."

The commands and promises are the most prominent feature of this Book of the Law; and by following the thoughts they suggest, we may find light. Throughout the Book we find the command usually accompanied by a statement of the results of obedience and disobedience. A general command—afterwards several times repeated—with the result of obedience to it is given in Lev. xviii. 5. It reads:

"Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am Yahveh."

This plainly implies that to continually keep these commandments is to continually live; and evidently, if physical death is the penalty of broken laws or commands, then the keeping of those laws obviates the penalty, and death is avoided. If, then, death is the result of breaking the laws of life, and if a similar result follows disobedience to the commandments of the Bible, it is evident that these laws and commandments, if not identical, are at least harmonious.

But we see that the commandments are not given as law is ordinarily stated, showing the relation of cause and effect. For instance, in Haggai i. 6, 9, 10, we read:

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.

"Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith Yahveh. Because of mine house that is waste, and ye run every man unto his own house.

"Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit."

The first impression conveyed in this statement is that of a God acting in an arbitrary manner; but we surely know that effect follows cause always, and, so far as man can perceive, all is governed by unchanging law. In the covenant given on Sinai, God said to the people: "I will be thy Power like I have been in bringing thee out of the land of Egypt, out of the house of bondage, (provided) thou shalt have no other power before me." We believe that the thinkers of all ages have cast aside the idea of an arbitrary, personal God, and accept the truth that all cause and effect are the outworking of undeviating laws.

But what is meant by the words, "I will be thy Power like I have been?" In the account of the deliverance of Israel from Egypt we see that the river was turned to blood, the land filled with noisome insects and reptiles, and with thick darkness; that it stormed hail and fire; that the children of Egypt were killed, its army destroyed, and the nation wrecked. If God did these things to protect and deliver those who kept his commandments, and if we accept that all is ruled by law, God himself acting in accordance therewith, the only admissible conclusion is that these commandments are not, in the ordinary sense, the expression of laws, but that they are commands, given in known and comprehensible language, obedience to which will place man in harmony with unknown and incomprehensible (?) laws, and that compliance with these laws, whether in ignorance or otherwise, will always bring a uniform result.

It is written (Psalms XCI. 5-7, 9):

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

"Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

"Because thou hast made Yahveh thy habitation."

We read further:

"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name." (Verse 14.)

Here is a series of wonderful results to be obtained by him

who complies with certain conditions and who obtains certain knowledge. Apparently a knowledge of that word is a wondrous protection; and this knowledge is implied in the command, "Thou shalt not take his name in vain."

One might enumerate indefinitely the many and glorious results to be obtained by obedience to certain rules of thought and action, and by the knowledge of the divine Name, which, as given to Moses, is rendered in English "I am that I am;" and since these results are always the same, the existence of a law is plainly indicated. The reason repeatedly given as the cause of calamities which befell Israel was the profanation of that Name. Apparently the profanation consisted in using the power gained by a knowledge of it for unlawful purposes. Jesus seems to have attributed his great powers to a knowledge of God his Father. From the above it appears reasonable to conclude that, whenever a command or promise was given concerning certain rules of action, mental or physical, to be followed by certain definite results, it was because obedience to the command was also obedience to a certain law. For instance, the command, "Honor thy father and thy mother," expresses one method of keeping the law of longevity; and to the obedient is promised long life.

If, then, the Bible was written by those who knew these unknown and, perhaps to us, unknowable laws, why were they not explicitly given so that all might learn them, and, obeying intelligently, gain the resultant benefits? There seems to be two good reasons for concealing these laws in mystic language. First, the people then did not as a rule possess the capacity to comprehend law abstractly stated; and neither are the people of to-day capable of doing so. Thus the method used in giving the law to Israel was the only practical one. The keeping or the violation of law may be independent of all knowledge of it further than the observance of certain ceremonies and rules of thought and action given for the purpose of placing the individual in harmony therewith; and the results of the obedience to law are independent of the intention, be it good or evil, of the one conforming to that law. Second, if these mysterious

laws and that wondrous Name were made plain to all, the powers and benefits obtained from the knowledge would be used selfishly by many, and to the detriment, if not the destruction, of their fellow-men.

The evident intention of those who gave the Book of the Law to the world was to place knowledge before the people couched in language that could be but partially understood, thus giving them guidance in the daily affairs of life, and, at the same time, insuring the difficulty in gaining and using unlawful powers. It is moreover evident that those who learn these mysteries will also be careful in their methods of giving them to the world. We may reasonably assume that there is continual conflict between those who gain these powers lawfully and those who do so unlawfully. God's holy and devout servants in their efforts for the benefit of the race must constantly meet and withstand the unlawful powers of those who are actuated by selfish motives; such opposition arouses the most malignant antagonism. This struggle is silent, unseen, but powerful; and few realize its extent.

The question now arises, How can a knowledge of this Name and of these laws be obtained? Observation teaches us that he who can control self can turn everything to his advantage and ultimate his designs where another would utterly fail. The one who "loses his head" in the danger of battle, the rush of business, or the excitement of calamity, is at the mercy of circumstances and of his enemies. To control self, to be still, gives one the command of all his resources, all his knowledge, and enables him to obtain the best results. The mystic also recognizes this law. When Jesus would call back the soul of Lazarus, he found himself troubled in spirit, for he loved Martha and her sister,—his sympathies had been aroused by their sorrow; and, knowing that for the time his hold upon the calm spirit within had been disturbed and his power weakened, instead of speaking in his usual tones, he called with a loud voice, thus evidencing an unusual effort of the will to apply his knowledge of law and call back life to the dead.

It is written, "Be still and know God." This stillness is not alone of the voice, but of the inward confusion arising from

the uncontrolled life forces, and contending desires and opinions. The opinions are set at rest by the acquisition of knowledge, and the desires and life forces by the power of the will. Thus we see that by knowledge and will one is enabled to keep these commands and gain the resultant good. But the powers so gained are liable to become an evil by being used selfishly and to the injury of others: "Yet show I unto you a more excellent way," said Paul. God sent this message to the Hebrews by Moses: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." Ex. XIX. 5, 6. The earth shall bend before the judgments of this nation of kingly priests, for "the wealth of the world shall come unto them," until they shall become the glory of all lands, and kings shall be their nursing fathers, and queens their nursing mothers.

But in order to obtain these promises two conditions must be observed; namely, obedience to the divine voice, and the keeping of the covenant (the ten commandments). The keeping of the covenant demands that it be understood. Pondering long upon these rules of thought, desire, and action, and conformity to them, with close observation and discrimination as to cause and effect, will gradually bring an understanding of the underlying laws,—those laws which place him in possession of such god-like powers that for his sake rivers shall be turned to blood, pestilence devour his enemies, armies shall be overthrown, and nations destroyed, according to the conditions of the agreement.

We now come to consider the second condition for obtaining these powers; namely, obedience to the divine voice. This voice must be heard in order to be obeyed. When Elijah fled from the wrath of Jezebel and hid himself in a cave of Mount Horeb, the Lord God of Israel passed by, "and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not

in the fire: and after the fire a still small voice." This voice which he always obeyed was heard only in the stillness. The noisy clamor of the mentality, the surging desires of the heart, and the fires of passion, must be still ere that still small voice can be heard. Nothing but the power of a persistent will can command this stillness.

We have seen that there are two methods of attainment. He who chooses the "more excellent way" is at all times controlled by divine wisdom, is guided by the divine voice in the use of the knowledge and powers. He who is guided by his own wisdom will in time be destroyed by the powers he has evoked, for both are sons of God (power),—the one, loving and obedient, receives all the Father's favor; the other, rebellious and disobedient, is permitted to work his own destruction. The guest at the marriage supper not having on the wedding garment was cast into outer darkness; so he who strives for the mastery, but strives unlawfully, is not crowned, even though he be successful. Those who at all times obey the Father's voice shall be his peculiar treasure. It is written of those who fear him: "They shall be mine, saith Yahveh, in that day when I make up my jewels."

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### APHORISMS.

God is the Whole, love all and you love God,  
The soul, and body, sky, and sea, and sod.

The fount whence flow the streams that bless,  
Is the inner consciousness.

Soul-culture is the noblest husbandry.

The body, sure, is more than raiment fine—  
More than the body, is the soul divine.

It has been said that heaven was far above;  
But heaven is with us, if we truly love.

True faith in God, true trust in the Divine,  
Is a bright pearl from the celestial mine.

Does man desire to rid the world of sin?  
He'll find some work who turns his eye within.

S. CARTER.

## THE NEW SCIENCE.

BY PROF. CHAS. PURDY.

The word "Science" is derived from the Latin verb *scire* to know, and therefore means knowing, knowledge. The physical sciences of the present day display an enormous collection of facts relating to the phenomena of the physical effect-world, or phenomenon-realm; but, with all their most refined modes of observation and analytical experimentation, they do little more than perfect their wondrous machinery for further experimentation in the realm of physical effects. Even the recent discoveries in the domain of the material sciences are but the manifestations of hitherto unknown effects caused by a concatenation of hitherto known effects. We will take for illustration the late discovery by Prof. Roentgen of Wuerzburg of photographing opaque bodies through substances less opaque by means of the cathode or X rays. This is but an instance of causing an effect by means of other effects; and neither he nor other scientists experimenting upon this new effect are able to discern the producing law of causation. Much less are they able to devise instruments by which to discover this, or any other such law.

Astronomers, with their stupendous telescopes, and aided by their spectroscopes, although making the most nicely proven mathematical computations concerning the movements and periodicities of the heavenly bodies, have not yet been able to discover the law causing the phenomena they observe; nor even the fact that such movements and periodicities are thought forms, and, as such, have a direct relation to all created life. Peering into space, they have discovered the presence of suns and comets where the unaided eye sees but a blank,—yes, or even less powerful telescopes reveal nothing,—then they have called in the aid of the spectroscope to reveal the presence of starlight where their most powerful telescopes detected no luminous bodies from whence this light emanated, and yet they



have not been able to discover, understand, or formulate the laws causing all these phenomena. While projecting the physical vision into immensities of distance, from the contemplation of which the physical intellect of man shrinks aghast, they did not discern the fact of causation in the movements and positions of the planets of our own solar system, nearly all visible to the naked eye; the fact that these movements and positions were thought expressions governing the physical, moral, and mental conditions of all living entities on our earthly home.

Those who discovered the sciences of Astrology and Solar Biology did so without the aid of telescope, spectroscope, or spectrum analysis. Yet these sciences, especially Solar Biology, can be proven by the most crucial tests; and in carrying out these tests in our own organism, we become aware that the latter science alone teaches us two more new sciences from the cause-realm; namely, a new philosophy, called regeneration, and a new metaphysics, called intuition. In fact, it was through the intuitions, aided by spiritual consciousness, that these written laws, obtained from the cause-realm, were perceived and understood, and many other laws not yet written. It is only by developing this method of study and research that we will be enabled to learn and comprehend the new sciences,—the sciences of causation; for these sciences cannot be obtained from books, or by experimenting with instruments on the effects which matter manifests, as these are but mere results arising from the action of the laws of causation operating thereon. Therefore our new lines of study, commensurate with the higher life, must be, first, the study of the laws of causation in their operation upon matter; second, the study of the intents and purposes in the Divine Mind from whence these laws emanate.

Let no one confound these statements with those of our article on "Soul Music" in the January number of THE ESOTERIC, Vol. IX. and mistakenly apprehend contradictions. In that article we maintained that man has need of knowledge of the effect world, which he gains by experiences in his different incarnations; for by the accretion of these experiences he grows into the comprehension that these effects are the results of the laws of causation, and his intuitions are awakened to discern

and understand these laws, which he does through given methods. Moreover, we contended that a man should have all the knowledge pertaining to chemistry on this planet before attempting to gain the higher chemical knowledge possessed by the people on a planet belonging to the sun Arcturus; for the chemistry there, it will be understood, is simply a more extended aggregation of effects, and is in no wise a science of the laws of causation. On the other hand, our earth music is not effect, but is in itself causation, seeing that it has the power to cause soul conditions, and of that we were treating. Of all the earth knowledge, this alone deals with causative vibration directly; and, therefore, real music cannot be taught to, nor comprehended by the intellect, but is learned through the hearing, and is sensed by the soul, in which it causes a definite emotion.

Now, the astronomer with his telescope does not tell us the causative thought of the Divine Mind that makes the two suns constituting the star Vega revolve around each other, or causes the changing colors of Capella; neither can he so discern what secondary effects can be produced by these primary ones. Spectrum analysis cannot tell us that protracted observation of Capella's fluctuating colors has an evil effect upon the mind and person of the observer, nor can all the physical sciences in the world tell us why this is so; but the new scientist knows that it is a fact, and can also explain the *modus operandi*. Physiology, physiological chemistry, and all the sciences of medicine, are not yet aware of the fact that protracted concentration on the planet Venus will cause functional derangement in our organism; but the new scientist knows it, also the cause and the cure. Yet all the material sciences were for a definite purpose; and that purpose was the unfoldment of the ego into greater knowledge and understanding of self and destiny through the extension of its concepts of life, gained by the study of the non-ego.

But now we realize that we are speaking to you, Esoteric Neophytes, old souls, rich in extended and accurate conceptions of life, gained in repeated incarnations, by a multitude of experiences with, and observations of the non-ego; that you have

laid hold of the life forces in your own organism, with the intent of knowing the cause of yourselves and becoming one with that cause; and that, therefore, the mere study of book-knowledge, or of experimental research among the nonunderstood effects of the phenomenon-realm, can have no further moment with you who already know more than is in all the books of the world, and have stored up in the unread archives of your own souls a record of more experimental research among uncomprehended effects than you could work out in an ordinary lifetime, even by the proper methods.

Therefore it behooves you, with all possible concentration of body, mind, and soul powers, to proceed into the unexplored realm of the new sciences of the cause world. Reading a work on chemistry gives you no possible conception of chemistry; you simply memorize statements. Experimental chemistry entertains the eye with a display of pleasing pyrotechnics; but chemistry studied from the noumenon, and phenomenon simultaneously will give you to know and understand both cause and effect and a third aspect, which is purpose.

This will apply to the letter in the study of Solar Biology as well as chemistry, with the difference that Solar Biology is a science of causation, therefore one of the new sciences, and can only be known by studying it from the noumenon into the phenomenon. Therefore you will perceive that the work which should absorb the intensity of your being,—your love, and your aspiration, should be to fit yourselves for the study of the new sciences; for they are knowledge of the Divine Mind, and your Covenant is to “know the will and mind of God.” There should not be a moment of the day in which you do not keep this thought vibrating in the uppermost sphere of your mentality; and when this is so, a time will also come when there will not be a moment of the night in which the same thought does not occupy your whole mind with that singleness spoken of by Jesus.

When you have consummated this preliminary work, you will have obtained the full power of regeneration, and will have become soul-conscious. Then you will find that you have access to the realm of all knowledge; for besides a consciousness of the cause realm, soul-consciousness implies also a memory and recollection of all facts, experiences, and lessons collected

by the soul in its past incarnations, and built by it into its structure, just as the body collects the food particles and builds them into its structure. You will also know how to work out those knowledges experimentally, and to formulate them definitely, so as to lead others, who have not the soul-age and wisdom, into the path of these attainments, and thus finish the work of this age, which your heavenly Father had in mind when he created you. Then, perhaps, you will perceive the need of the College Esoteric, where these new sciences will be worked out experimentally, and formulated into definite facts and concepts for the use of the incoming age.

Many will ask the names of these new sciences. It is not for us to formulate them for you; be it sufficient to know that there is a list of them formulate and informulate. While it is not our object to ignore the names or uses of the physical sciences when conjoined to their causative counterparts, yet we would say that the whole realm of earth sciences, and the manner in which they are used, are but mere child's play compared to the realm of the new sciences, and their uses in the building of the kingdom of God on earth. They belong to that kingdom, and the age when knowledge will be power. When the heavenly conditions and the angels of God will descend to earth to bring joy and peace and knowledge of God to those of you who have endured all things for the kingdom's sake. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."

Truly, brethren, this is a call to the acquisition of these knowledges which are the things above, where Christ sitteth on the right hand (power) of God; for knowledge is power, and the knowledge of the truth shall make us free,—forever free from the old order of blindness, ignorance, and death. The kingdom cometh not except ye pray for it in faith; and faith is in works. So, brethren, prepare yourselves to become fit receptacles for the new sciences,—the sciences of the Divine Mind, of the Divine Life, the sciences of the truth that shall make you free, the sciences of the kingdom of God on earth, where the saints of the Most High shall take the dominion and rule forever.

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

BY A. R. BOYD.

Thomas Edison, the distinguished electrician, was born February 11, 1847. The position of the planets on that date were as follows:

⊕ in ♊ Psychometric. Power of control through the eye. Adapted to public life.  
 ☽ " ♏ Intensely active, mentally and physically. Executive; prophetic; mechanical.  
 ♀ " ♏ In harmony with its nature.  
 ♀ " ♏ Inventive ability and foresight.  
 ♀ " ♏ Extremely executive ability and tendency to overdo.  
 ♂ " ♏ Love of knowledge. Combative in words.  
 ♀ " ♏ Intuitive. In harmony with the laws of nature.  
 ♀ " ♏ Impulsive; tendency to go ahead without consulting reason. Five positions in vital signs; one in the head of a trinity; two in interior signs; five in serving signs. One planet at home (♀ in ♏, an important position). No planets in life sign. Mercury in 4th position of power.

In the order of the zodiacal signs the place of Aquarius is between Capricorn and Pisces; and its correspondence in the human body is that portion between the knees, Capricorn, and the feet, Pisces. It also represents the bones and framework of the body, and rules over the nerves of sensation.

All persons born during the period of this sign, namely, from January 20 to February 19, possess finely sensitive nervous temperaments. This causes them to be keenly susceptible to the vibratory waves of the physical, mental, and psychical life emanations of others. It also places them in close touch with the general lines of physical, mental, and psychical currents active on the three planes of being, and with the elements of nature. Another factor should be taken into consideration here, namely, the soul as an active intelligence. Fine organic quality invariably accompanies, although it does not necessarily indicate psychic or soul perception. Where psychic perception is present, the quality of the organism determines the degree of its possible manifestation. It also indicates the capacity of the person to recognize the properties of life and mind with which he is brought in contact, and to relate them to their proper

plane of expression. The body may be likened to a delicate musical instrument, of which the nerves of sensation are the strings, sensitively, delicately responsive to every vibration of the astral ether, these vibrations producing effects in the body in consonance with its condition. If the instrument is unstrung or out of tune, the effect cannot be otherwise than discordant. On the other hand, if the body is in health, or tune, the effect is a series of harmonious responses, which are revealed to the student by pleasurable sensations. The faculties pointed out are known as psychometric; and, because of their function in the grand body of humanity, Aquarius persons possess these faculties in a marked degree. They are also able to project the will through the glance of the eye, and are said frequently to use this power to bring other minds into subjection to their own, and cause co-operation in the promotion of whatever project may employ their attention at the time.

Persons born in the sign Aquarius are usually industrious and faithful in their own sphere of service. Possessing minds especially adapted to minutiae, they frequently display admirable efficiency in whatever they undertake. As a rule, they seem to use their interior powers almost wholly to promote their material interests, as very few are found to be deeply interested in those things which indicate a desire to be freed from the loves and bondage of the flesh. "They are usually very clear reasoners on subjects of a materialistic nature, and are capable of acquiring a fine education." They are excellent financiers. They possess much personal pride; and their actions are controlled to a considerable extent by fear of, and deference to public opinion.

The characteristics so far given are common to all persons born between January 20 and February 19 of any year: those to follow are especially related to the subject of our sketch.

Moon in Sagittarius.—This polarity indicates intense mental and physical activity, and great power of concentrativeness. It also indicates mechanical and executive ability of a high order. It is said of Edison, that, when engaged upon any interesting experiment, he neither eats nor sleeps, and loses all consciousness of the passing of time, which shows how intently he brings the powers of his being to bear upon the work in hand. He possesses a keen, although conventional perception of right and wrong, and an active religious nature. He is

adapted for public speaking; is somewhat excitable and combative, but fond of home and family, and appreciative of love, care, and caresses from those he loves.

Mercury in Leo induces a very strong and intense love nature, also a positive will, strong impulses, feelings, and emotions. To all this Venus in Virgo adds faithful love, kindness, sympathy, and devotion, harmoniously expressed. This counteracts to some extent the influence upon the love nature of Mars in Gemini.

Venus in Virgo.—The home of this planet in the general order of the heavens is in the function of pure and divine instincts, namely, the sign Virgo. Here her qualities of love, faithfulness, elegance, and purity are received by the sensitive Aquarius nature in their fullest expression, and attune the soul in a wonderful manner to the exquisite harmonies of the heavens, and to the laws governing the subtle forces of nature.

Mars in Gemini increases the love of scientific pursuits and the acquisition of knowledge. It turns the capacity for love of home and family largely into scientific channels, and causes him at times to seem neglectful of these interests. This position of Mars unites with that of the Moon to cause undue haste in expressing his thoughts and feelings. It also endows him with the power to protect his own interests against those who would impose upon him.

Jupiter in Sagittarius.—The attributes of the planets can be imparted to human nature only in the manner and degree permitted by the uses of the function in which they are found. Jupiter is called the planet of ideals, as "it imparts love of greatness, grandeur, harmony, art, music, beauty, and physical excellence. It also imparts refining and spiritualizing qualities, and lofty and grand aspirations:" and these qualities are added to, and combined with the inherent properties and characteristics of the sign in which it is found. The sign Sagittarius represents the muscular system, and also indicates the possession of mechanical ability and ideality. Thus Jupiter in this position adds the refining qualities and the lofty aspirations of his great nature to the mechanical, ideal, poetic and artistic endowments, giving a special tendency to express them in sculpture. Endowments of this kind might be expressed in a variety of ways; and the probability is that Edison expresses them in the grace and completeness of his modelings of various

inventions. Love of physical excellence, also an attribute of Jupiter, induces a tendency to expect too much of himself and others in the execution of the various plans and schemes originating in the fertile imagination of the Aquarius brain; in other words, to lay out more work for a given time than is possible to accomplish in that time.

Saturn in Virgo.—The function of the department of the body represented by the sign Virgo is that of the builder. It is spoken of as the chemist of the body, which takes the food received into the stomach, separates it into its several elements, and distributes these elements where they are needed to build or rebuild. The Solar Plexus, the governing plexus of the nerves of the body, is closely connected with this function. Interior students recognize that the soul brain, or point of closest contact between man and his soul, is located in this plexus of nerves; therefore Virgo is the function of divine instincts, as has been mentioned elsewhere.

The qualities of life and mind radiated by Saturn are of a nature transcending the capacity of the human mind to fully cognize, or the human organism to fully receive. In Solar Biology we read that "Saturn is the embodiment of all that belongs to the science (or language) of form." This implies that discrimination and order are distinguishing attributes of this planet, and, because of its spiritual qualities, these attributes must necessarily be expressed in most refined and delicate perception. No medium better qualified to give expression to these transcendent gifts could be found in the circle of the zodiac than that which Virgo affords. Itself the function determining the form and orderly construction—according to the soul's ideal of use—of the organism, it receives of the attributes of Saturn and Venus into the innermost depths of the nature, opening the mind and soul to a comprehension of the divine laws of the universe.

Uranus in Libra.—"The influence of this planet is almost entirely of a metaphysical character:" and there are few organisms on this planet sufficiently refined to receive and utilize so highly developed qualities. The Libra portion of the body is the storehouse of the life forces, and is intimately related to the perceptive faculties. Uranus in this function is in harmony with its nature in every particular. Its influence is to refine and spiritualize the quality of the life forces, and to turn them



toward the brain, where they are expressed in clearness of perceptive vision on both the material and psychic planes. This position of Uranus is in perfect harmony with that of Saturn in aiding the dominant tendency of the nature. In fact, Uranus being the only planet in the head of a trinity suggests the thought that he is the leading factor in the impetus given the mind toward the investigation of the occult forces of nature. The function of Libra is psychical perception, and the collection of knowledge on the psychic plane. Psychical perception, discrimination, and order are inseparably connected with the higher degrees of success on the plane of the occult, to which the work of Edison is unquestionably related, his effort being the utilization of laws and forces in a manner hitherto unrecognized by mortal perception.

Among the most noticeable features of this nativity are the high order of mechanical and executive ability, and the extremely sensitive qualities of the organism indicated by the several positions of the planets. Five of the eight positions represent mechanical and executive signs,—one, the server of the intellectual, two, servers of the domestic, and two servers of the reproductive trinity. Were it not that five of the eight positions of planets are in vital signs, which lend great vitality to the system, and that both Saturn and Venus in Virgo give intuitional guidance with respect to the care of the body, the over endowment of executive force in this sensitive organism would soon destroy it. Four of the positions distinctly refine the qualities of the life and mind forces; namely, Uranus in Libra, Saturn in Virgo, Venus in Virgo, and Jupiter in Sagittarius. The finer qualities of mind shown in the ideal, poetic, and artistic endowments of Venus in Virgo and Jupiter in Sagittarius are a potent aid to Edison in his experiments, as they enable him to comprehend and utilize the finer forces of nature in a way that would be impossible to brains of grosser structure and quality.

Venus, being in her home position, is the ruling planet of this nativity, and acts in perfect harmony with the higher attributes of the nature. Then the creative planet Saturn, the planet which expresses form and order, is with Venus in the function most closely related to nature's order, which results in almost perfect harmony in the intuitions. To these conditions the sensitive Aquarius body must necessarily respond more fully than another. Again, the position of Uranus places no

restraint upon the expression of its attributes. On the other hand, it endows the native with a perception which enables him to see what no other person (or few others) can see, because the power of Aquarius is in the eye. The Moon in Sagittarius gives him the mechanical hand, enabling him to put into form and to carry to ultimates that which he sees interiorly; and Venus lends her wonderful powers to the dominating tendency of the nature. Thus it will be seen that the marvelous gifts of Thomas Edison, the leading spirit of the times in the utilization of nature's hidden forces, are clearly indicated by the positions of the planets at his birth.

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Men deal with life as children with their play,  
 Who first misuse, then cast their toys away;  
 Live to no sober purpose, and contend  
 That their Creator had no serious end.  
 When God and man stand opposite in view,  
 Man's disappointment must of course ensue.  
 The just Creator condescends to write,  
 In beams of inextinguishable light,  
 His names of wisdom, goodness, power, and love,  
 On all that blooms below, or shines above;  
 To catch the wandering notice of mankind,  
 And teach the world, if not perversely blind.  
 His gracious attributes, and prove the share  
 His offspring hold in his paternal care.

\* \* \* \* \*

Nature, employ'd in her allotted place,  
 Is hand-maid to the purposes of Grace;  
 By good vouchsafed makes known superior good,  
 And bliss not seen, by blessings understood;  
 That bliss, reveal'd in Scripture, with a glow  
 Bright as the covenant-ensuring bow,  
 Fires all his feelings with a noble scorn  
 Of sensual evil, and thus Hope is born.  
 Hope! nothing else can nourish and secure  
 His new-born virtues, and preserve him pure.  
 Hope! let the wretch once conscious of the joy,  
 Whom now despairing agonies destroy,  
 Speak, for he can, and none so well as he.  
 What treasures centre, what delights in thee.  
 Had he the gems, the spices, and the land  
 That boasts the treasure, all at his command,  
 The fragrant grove, the inestimable mine,  
 Were light, when weigh'd against one smile of thine.

WILLIAM COWPER.

## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

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SNYDER, Texas, Jan. 20, 1896.

MR. H. E. BUTLER:

*Dear Brother and Teacher,—*

I wish to relate a peculiar experience which has lately come to me. I am not sure that I understand it, and am anxious to have an explanation from you. You may remember that I once wrote you of having seen a bird and bow which seemed to be of the same material as the air, save that they were of a light blue tint, just enough to distinguish them from the surrounding air. Now, the form of which I am conscious in my present experience seems somewhat related in material to that of the bird. Three days ago I became conscious of apprehending something, and for several hours could not find it. I went on with my daily duties just the same, but it continued with me. Next day, when walking through my garden, the realization of myself as spirit came over me, so that I felt light, as though I could walk on space, water, or air. I wondered; but in a few minutes it passed away, and I felt clumsy, heavy, coarse. I could then understand the consciousness of matter, and that of something superior to it. The third day I was made to realize, to know, or see—I scarcely know how to express it—that there is within my body a human form of the same transparent material as the bird. I readily recognize its composition; and a sparkling dust seems diffused through it. The bones are mate to the bones of my body, except that they seem to be of another material, and within those of my body. Its flesh is mate to the flesh of the body. It seems to take the same form, although of different material, and yet I cannot comprehend it as flesh. I realize its presence all through me; yet not by feeling, as when in the garden, for I had not then seen: now I see. All this is not unpleasant; neither does it make me happier, but has caused me to image myself as a different being. I could not do otherwise, constantly viewing this beautiful form. I am desirous of knowing whether or not I should feel encouraged from this experience; and if you can give me an interpretation, I would very much appreciate it.

With kind wishes,

MRS. J. M. WOOD.

*Ans.* Your experience of the ethereal body within is the beginning of soul consciousness. Now that you have been made conscious of its existence, you should live in that ethereal body, and hold the thought ever active that it is your real self, and that the physical body is only

the house in which you live. You should also try and realize that you, the real body, can not be sick or diseased, or suffer from anything but sin; and if you walk uprightly in all things, following the inclination and disposition of this inner body, ever desiring the light of the mind and Spirit of God to guide you, you will never sin, and therefore can never suffer. Remember that adversaries in or out of the body can not touch or affect you, the spiritual body. The most that they can do is to act upon your senses and upon the physical mentality; but, if you continually rise above the senses, and live in that new-born body within, none of the vicissitudes of life will seriously affect you.

The most ancient Masters pictured this spiritual soul which is awakening within you as a two-faced god. One face looks within, and beholds the mind and will of God, the everlasting Father; the other face looks outward, and guides and controls the action of the physical body and mind in the way of divine usefulness. Thus when you live in this body and its consciousness, your whole being, mental and physical, will be guided by the light of the Supreme Mind in all things. But no doubt you must yet have a fearful struggle with the outer sense body, which will be laid hold upon by evil spirits and psychic forces in order to subjugate and bring into bondage the spiritual soul. Therefore it becomes all-important that you, through a perfect dedication and surrender of self to God, obtain such a perfect confidence in, and reliance upon his almighty power as to enable you to conquer even the shadow of fear, so that you may feel a security and rest in the power of the Infinite, no matter what may come.

You have been blessed beyond many others in having been caused to realize this new body, and the fact that it is your real self; and you would not have obtained that realization more fully than others, were it not that you will have struggles which will make it necessary that you have it, and that you rest upon it. Many others have had dreams and visions of a new-born babe, which, under varied circumstances, was in their care. This babe, seen by so many, is nothing more than the birth of the spiritual body, begotten and born of the Spirit of God, through living a regenerate life, and a dedication of self and all to God.

Thought comprises consciousness; and the consciousness of the former self must be transferred to the new body or temple, which will constitute the individual an immortal entity. This immortal entity is a part of the body of the man-child seen by John, that was born of the woman, which is the physical and mental of the old self; and this woman, or the physical self, John saw taken away from the people to a place prepared of God in the wilderness. Thus it will be nourished and protected from the wrath of the dragon;

and the child will be "caught up" to God and his throne, or, as Rev. III. 21, says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne:" that is, this spiritual soul conceived within you, if you live in it and trust in God, doing his will always, God will exalt to power and dominion, even as Jesus possessed it, and even as the Father himself possesses it. But remember that great responsibility rests upon you because of this vivid realization; and that it becomes more absolutely essential for you than for others to see to it that, through living in this new body and faithfully following the guidance of the Spirit of God under all circumstances, you henceforth cease from sin.—[Ed.

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SEATTLE, Wash. Feb. 18. 1896.

Suggestions continued from the March number of THE ESOTERIC, Vol. IX.—Once more we call attention to the great necessity of controlling the appetite, not for a week or a month, then indulging in an elaborate feast, but with resistless persistency. All methods must be pursued in the same manner. One will say, "My appetite calls for this or that: should not I give the system what it needs, as thus indicated?" When you have developed a natural appetite, yes; but in the present abnormal state of the body, the appetite is not natural. How is one to free himself from the habit of using liquor, morphine, tobacco, coffee or tea? By ignoring the appetite until the system has had time to right itself. Then it will not demand these things. Every article of food has a stimulating effect according to its kind, which creates in the body and mind a condition calling for that particular thing; for every condition of the body has a corresponding effect upon the mind, and every condition of mind affects the body. In order to overcome these abnormal appetites, which are abnormal conditions of body and mind, ignore them altogether, and feed the body for the higher use of the mind. An over amount of food stupefies the sensibilities, which leaves you an easy prey to the enemy, closing your consciousness to a knowledge of his approach. Nightly losses are often the result of an overfeeding. Do not be afraid of starving or growing too weak: strength which will far exceed physical strength will be supplied from another source. Constantly practice deep, full breathing. If you have followed the suggestions upon breathing given in the first letter, you are now ready for developing a fuller breath. I advise no one to attempt breathing exercises until he has practiced the counting exercises long enough to establish a rhythmical breath; for when he comes to taking the long breaths, he will find it impossible to make the two of the same duration, and in concentration, the mind cannot be occupied in watching each breath. The breath is the purifier, and it must be completely established, or its work will not be perfect. Practice closing the vocal organ at the end of each in-going and out-going breath. The action is the same as when pronouncing the letter "O" in a whisper. After a little practice this can be done mentally: in a short time it will be your natural

way of breathing; then you will find the old breath exceedingly tiresome. This method saves the lungs a great strain while the breath is changing. It also helps to establish decisiveness. You may use the letter "I," if you choose, at the same time letting the eye of the mind search for the real I, your spiritual individuality. Search about your center for that perfect I, the essence of God. When it is found, always act from it, and in this way you will polarize the mind toward it. Then the house will no longer be divided against itself; your eye will have become single.

May the spirit of wisdom guide you.

J. M. MARTIN.

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## EDITORIAL.

We are receiving many letters asking for methods for getting control of the life forces. Of course, in a general way, we have given as perfect directions as we think it possible to give; for Solar Biology shows conclusive evidence that the movements of the heavenly bodies, our earth included, are the instrumentalities by which creation, generation, is carried forward upon the earth. We stated to the public when we published that work, that it was only a suggestion, the germ of a great system that was yet to be worked out and put in form. We also stated that there was inaccuracy in the accepted location of the lines between certain signs of the zodiac.

Through the Esoteric culture we now have those who are able to sense and determine these lines. Time has not yet permitted us to perfect this; but we have gone far enough to be able to say from knowledge, that the Ephemerides, as given in Solar Biology, are as nearly correct as any now published. We find instances in which there is a discrepancy of several days between the time given in the Nautical Almanac and the true time at which the earth crosses certain lines. The same is true of the Moon and the rising signs in proportion to the rapidity of their movement. We can, however, give some points that will be of great help to the Esoteric student who is having difficulty in conserving the seed. But we will first say that these rules will vary with different persons; therefore each one should keep memoranda of the exact hour and minute in which difficulties occur, and then find out what sign was rising at the time, which will decide for him what periods are

those of greatest danger. By carefully observing the following rules these periods can be foreknown and guarded against.

In order to have a clear understanding of what we tell you, draw a circle on a piece of paper, dividing it in twelve parts, like a wheel with twelve spokes. At each one of these spokes mark the signs of the zodiac in their order. When this is done, draw a straight line from ♈ (Aries) to ♋ (Cancer), another from ♋ to ♎ (Libra), a third line from ♎ to ♏ (Capricorn), and a fourth from ♏ to ♈. You will then have formed a square. Begin again and draw a line from ♉ (Taurus) to ♌ (Leo), from ♌ to ♏ (Scorpio), from ♏ to ♒ (Aquarius), and from ♒ to ♉, which will form another square. Repeat the operation by drawing a line from ♊ (Gemini) to ♍ (Virgo), from ♍ to ♐ (Sagittarius), from ♐ to ♓ (Pisces) and from ♓ to ♊. You will now find that you have three interlaced squares.

Counting nine months for the ordinary period of gestation, it will be found that Aries was conceived when the earth was in Cancer; therefore we call Cancer the producing sign of Aries. Libra is the producing sign of Cancer for the same reason; Capricorn of Libra, and Aries of Capricorn. This gives you, in the first square, the relations of the signs to their producing signs. Tracing in the same way the signs of the second square, Leo is the producer of Taurus, Scorpio of Leo, Aquarius of Scorpio, and Taurus of Aquarius. The third square gives Virgo the producer of Gemini, Sagittarius of Virgo, Pisces of Sagittarius, and Gemini of Pisces. This completes the list of the producing signs of the three squares.

The sign in which the earth was at the birth of an individual will enable him to determine his producing sign. We have been led to believe that when one's producing sign is rising, or when the moon is in that sign, the sex nature will be aroused with danger of loss; but the greatest danger of all is when the moon is in the sign in which it was when the individual was born, that is, in his polarity, and when that sign is rising the second time during the polarity. The sign of which the natal sign is the producer is also one of danger.

#### THE RISING SIGNS

have not been defined in Solar Biology, but as a fact they have

formed a part of Astrology; therefore, in order to determine the hour and minute of the rising of any given sign, it will be necessary for you to have an Astrological Ephemeris (Raphael's is in most common use). To enable you to find the rising sign for a given hour or minute we quote Raphael's directions, which are exceedingly clear.

"First, look in my Ephemeris for the 'Sidereal Time' on the day, month and year required; then, if the time be before noon, deduct from the Sidereal time the difference between that time and noon of the same day; but, if the time is *after* noon, then add the difference between noon and the time required to the Sidereal time at noon. If the Sidereal time be small, so that the deduction can not be made, add twenty-four hours to it, then make the deduction, and work with the difference; also, if in adding the time to the Sidereal time, the total *exceeds* 24 hours, deduct 24 hours, and work with the remainder. For instance, say the time required is March 20, 1896, 10.20 p. m. Look in Ephemeris for 1896, in the column marked 'Sidereal Time,' and on March 20, you will find it to be 23h. 54m. 3s. Now as the time is *after* noon, you add this Sidereal time to the 10.20 p. m., which makes 34h. 14m. 3s. and, as the total exceeds 24h. you must deduct that amount, and it will leave 10h. 14m. 3s. which is the Sidereal time, or Right Ascension of the Meridian at 10.20 p. m. on March 20, 1896. If the time required had been 10.20 a. m. instead of p. m., you would have had to deduct from the Sidereal time 1h. 40m., as 1h. 40m. is the difference in time between 10.20 a. m. and *noon*. Thus, Sidereal time is 23h. 54m. 3s., deduct 1h. 40m., and it leaves 22h. 14m. 3s. which is the Right Ascension of the Meridian at 10.20, on March 20, 1896.

At the end of Ephemeris you will find 'Table of Houses' for London, Liverpool, and New York; use those tables which are nearest the Latitude in which you live. Now, we found that the Sidereal time or Right Ascension of the Meridian at 10.20 p. m., on March 20, 1896 was 10h. 14m. 3s., therefore you must turn to the 'Tables of Houses,' and in the column marked 'Siderial Time,' find this amount or nearest thereto; if you take the tables for New York, you will find the nearest



is 10h. 12m. 12s. Parallel" to this time, and in the column headed "Ascen.," the third one to the right, you will find 19deg. 36min. of Scorpio on the ascendant or rising. These directions will enable you to determine the rising sign for any hour and minute.

The above facts have been experimented upon and found more reliable and efficient than any other that have been given. We are satisfied that, unless persons are having unusual trouble, they can safely rest at any other time than the periods designated. The difficulty, however, will be that even although from Raphael's Ephemeris you work out the exact time that the Moon enters a given sign at the locality in which you are, it will be necessary to calculate upon its doing so almost eight hours ahead of time. This will ensure safety. Look for the rising sign fifteen minutes before the time given. We hope to be able to publish a complete Ephemeris with lines corrected, so that the hour and minute can be always determined.

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Our last issue of THE ESOTERIC, the Pisces number, is filled with errors both in punctuation and spelling. This Magazine passed through the hands of a literary editor who had just been introduced to the work, and, through pressure of other duties, we left the matter too fully in his hands. We now return to the old staff. We will call attention, however, to a few errors which have destroyed the meaning in important connections. The last line of page 430 reads, "A class of invisible intelligences who are enabled: " substitute "unable" for "enabled." In the 9th line, page 425, you will find the word "unconscious:" read "conscious." In the poem on page 420, a semicolon is erroneously placed at the end of 8th verse. The thought should flow unbrokenly from this into the next verse: thus,

"Then died in tones soft and low  
As sigh of the wind, the breath of the lute."

The editor changed the explanatory remarks preceding this poem so that they now read: "One of the lady members of the Fraternity a short time ago heard the astral harmonies." This implies that the event is a rare one in the Fraternity, which is

not the case; for we have members who distinctly hear the astral harmonies almost continually. Some, however, hear these harmonies more perfectly than others. The one to whom this reference is made, hears them continually unless interrupted by some disturbing condition introduced by outside circumstances; and by means of these musical tones, which differ in each sign of the zodiac, as well as by the changing mental conditions and sensations of the body, she is enabled to accurately distinguish the moment a sign rises, or the moon or earth passes from one sign to another. Persons can scarcely imagine the wonders of the Astral world until they can hear its musical harmonies, and feel the mental and physical conditions which it brings. For illustration, when the earth is in Pisces (the time of this writing), there comes to the regenerate soul the color of the sign, the mental and physical qualities, and the musical tone belonging to it. The moon at the same time in Leo blends all the musical harmonies, the mental and physical characteristics of Leo with those of Pisces, and adding to this (we will say) Cancer, the rising sign, bringing into the consciousness its harmonies and characteristics, all interblend in divine harmony; yet the sensitive can discriminate and distinguish each from the other. See Article "God the Fountain of Joyous life," page 369, February number of THE ESOTERIC, Vol IX. From the above it will be seen what an erroneous idea is conveyed by the introductory remarks to the poem in question.

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Among our writers in this Magazine, we find perhaps thoughtless, and even exaggerated expressions in the form of instruction to the student. For illustration, the writer in the article entitled "The New Science" says that the mind should be *continually* kept on these Sciences; another writer says you should keep the mind on something else continually, and probably, other writers have other subjects upon which you are to keep your mind continually. The student must use discrimination in all things. We let these exaggerations appear in the Magazine because they have a phase of truth in that, while he is striving for it, it is necessary to concentrate the entire mentality upon whatever height one wishes to gain.

# THE ESOTERIC.

A Magazine of

ADVANCED AND PRACTICAL ESOTERIC THOUGHT.

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No. 11.

## THE AWAKENED.

BY H. E. BUTLER.

An article entitled "A call to the Awakened" appeared in The Esoteric, Vol. II. page 208; and in the response to this article abundant evidence was given that few, if any, realize what it is to be awakened. Even its author failed to comprehend its import and magnitude. It is painful to see how completely the world is in darkness and dreaming, as those in the night season. It is well that men sleep at night, but when morning comes, they should awake. The great difficulty, however, is, that when man sleeps and dreams, he believes himself to be fully awake; and to endeavor to awaken him only intensifies his dream and causes a struggle.

The assertion that the whole world is asleep needs explanation; and, to be convincing, the arguments relative to such explanation must bring evidence upon which we all unite. Nearly all unite in believing that God is Spirit, and that, when he created man, he created him in his likeness, or, at least, in his image; that, this being so, the man proper is a spiritual being. It is most generally believed that we are spirits now, as much as we will ever be.

If we are spirits, then what consciousness have we of that fact? Examine yourself: of what are you conscious? You are conscious of the material world, of the physical form of your fellows; you are able to memorize the experiences of others in the past; you possess human passions of love and hate: but there is no sphere of existence of which you have any con-

sciousness save the material one. Many of you have traditional ideas of God, of a future world,—a future state of existence when the body is dissolved; and some do not even believe that it is possible to exist until the soul is united with the body after the resurrection. Others think that there is a semi-conscious existence of the soul while in its purgatorial state awaiting the resurrection.

And so the mind goes on with its dreams, forming theories of what is to be in the time to come, acknowledging that it knows nothing for itself, that all these ideas are only beliefs. Yet, if we question these dreamers, Are you not now spirits as much as you will ever be? Many would hesitate before replying, a few would answer in the negative, but from a large majority, the answer would be in the affirmative. Then, if indeed, you, the real, intelligent, thinking man, are a spiritual being, and if you are not asleep, why is it that you have no knowledge of these things for yourself. In order to escape such knotty questions and to justify vague theories, most people have put God, heaven, the spiritual world and all spiritual things, far away somewhere in the blue ether of the heavens, "beyond the bounds of time and space."

They may be told that the same authority which affirms the existence of a God, a heaven, and a future life, tells them that God is omnipresent, that he is the fullness of him that filleth all things, and that the kingdom of heaven is in the midst of them; but these things they hear, and yet will not hear. The idea has been impressed upon their consciousness that the sleep state is a normal one; therefore any thought that would tend to bring them to a real consciousness is, without consideration, totally rejected.

The sleep state will be made more apparent by a consideration of the awakened state. First, we will say that this awakened state is one in which the spiritual nature, the conscious, thinking part of man, is in a condition to take cognizance of, see, hear, feel, and know all surrounding things which are of like substance to itself (spirit). God is spirit and the cause of all things, as he is the Father of our spiritual nature; therefore, to be conscious as a spiritual being, is to be conscious of causes

and causing powers,—not one, but all the causing powers that in any way affect the human body, intellect, or soul.

It would be impossible, were we thoroughly acquainted with every one of these causing forces, to tell you intelligently what they are; for our language, at best, is only a picture language, a means by which we are enabled to make each the other understand thought by comparing the things that we do not know with the things that we do know; and, when comparison with that with which we are familiar is exhausted, further talk is but an unknown language. Therefore it becomes necessary that we consider merely the rudimental manifestation of the awakening soul. In order to do this, we must begin with the alphabet, which is familiar to all.

It is well known to all agriculturalists that the same kind of crop repeatedly raised upon a particular piece of land will soon impoverish the soil in certain qualities which happen to predominate in the product; and also, if one kind of grain—for example, wheat—be sown in a field, and allowed to ripen, fall, and decay, year after year, it will so enrich the soil with the peculiar elements of which wheat is composed, that, if the ground be plowed, properly prepared, and wheat again sown, it will bring a transcendent harvest. The question arises, Whence come the greatly added elements necessary to produce this harvest in this particular piece of ground. Every farmer will answer, "It is due to the fertilization arising from the decomposition of the grain that has grown thereon." But, we answer, nothing has been put upon that ground but a little seed wheat; was that in itself sufficiently potent to produce the superabundance of fertilization which we find in the soil after these crops have repeatedly decomposed upon it? Certainly not; it could furnish nothing which would bear comparison in amount and vitality. Then, whence comes this added potency of the soil? The growing grain inspired, drew in, the essential essences of those chemical elements from some invisible source, —perhaps from the sunlight, water, and perhaps from the elements in the atmosphere; but the fact is unquestionable that it did gather from some source beyond our reach the essential elements for fertilizing the soil upon which it grew.

Now, this speaks with no uncertain language. It tells us that it is a law of all nature that whatever lives and grows, does so in part by inspiring its elements from the atmosphere, sun, or ether above it. Is it reasonable to suppose that man is an exception to this rule? If he is the highest order of living existence upon the planet, would he not inspire more liberally from the invisible fountain in which reside all qualities? It is a well understood fact that men can think themselves into the belief, and sometimes into the realization of some most absurd things. This is frequently the cause of insanity. The individual begins to dwell upon one line of thought, it matters not what it may be, and if he dwells sufficiently long and continuously upon it, it will gather such force as to become all-absorbing, and will take absolute control of the consciousness, feelings, and emotions of the entire being. These are among the multitude of evidences that all things that have life have a principle of mind, and that that principle is capable of drawing to itself whatever its focus is placed upon.

Let us imagine placed before us a picture of a fertile and thickly populated valley. All the inhabitants of this valley are eager in the pursuit of some particular line of thought or interest. Let us imagine that every quality of mind has its own peculiar coloring. Immediately over this valley and surrounding the people, we see a dark mist intermingled with here and there a shining particle. Just above, this mist fades into a gray, then changes into a deep red, which, gradually becoming lighter, passes into a bright pink. Thus we see hanging over the valley one stratum above another, very similar to the varied strata of the earth. In these strata we find all the colors of the spectrum, in all shadings and in all combinations; until, finally, the violet blue passes out into the most luminous whiteness, far above the atmosphere visible to the people of the valley.

We turn now to the people, and examine carefully each individual. As we do so, first to attract our attention is a class of men who seem to be shrouded in a thick darkness. The inhabitants of the valley, however, look up to, and appear to have a special regard for this class; for there emanates from them a

thread which reaches up, and into a dark, lurid red. From their brain proceed rays of that red, encompassing houses, lands, banking concerns,—in fact, all the material interests of an earthly nature, from those of the common laboring man to the statesman and the crowned head. We see different colored spirals reaching from other classes into the clouds above them. Many of these spirals reach up but a short distance. Here and there one rises far enough to touch the intellectual blue. Among the millions gathered there, perhaps above one, we see a luminous white thread passing up an immense distance to where that pure white light illumines all things above the darkness below. Each and every individual is connected with some of the various elements seen in the shades above them.

The conditions of the people of our planet are faintly represented by this picture. The bright silver thread which we have just traced, passing into the white luminous light above, emanated from the brain of an awakened soul dwelling in the midst of his fellows. The picture just shown partially illustrates the thought inspirations which are now finding expression in many ways and through many persons. Soul development, and the unusual potency now gathering in the astral world, have led very many, in a great variety of ways, to feel after the things of the unseen; but, not understanding laws and methods, the world is full of isms and schisms, each individual and each body of people thinking that they have all that is. First, came the manifestations of so-called spiritualism among the Shakers, whose founder was Mother Ann Lee. Next, manifestations began with the Fox sisters; and they have since spread over the civilized world. Woman was the first expresser of these unseen forces; and they are being perpetuated through woman, because her chief attribute is devotion, therefore inspiration.

Many have seen a halo of peculiar light around the head of the spiritualist sensitive-speaker, as, in a semi-conscious state, he talks to his audience. This light forms into a thin thread almost invisible to the clairvoyant, and passing far up into the ether above. The individual has resigned himself to what he calls "spirit." He has intuitively learned what attitude places him in this condition; yet we have never seen a spiritualist who

was able to explain what this attitude is, or the methods for obtaining it. As a rule, they have no thought beyond an ideal of being under the control of some man or woman, who, years before, had lived and become famous in the world.

The truth is, that their own beliefs and sympathies, and the beliefs and sympathies of those by whom they were surrounded when they first developed (?) this faculty, have directed to, and united their mental desires with the stratum of thought element—as appearing in the picture above—in which they believe this individual to have lived. If this development came through reading the works of an author, then this individual would enter into the author's zone of inspiration; and, in so far as he had no mental bias of his own, he would correctly reproduce and personate the thoughts, emotions, and desires of the said author. But, in so far as his mentality has a personal bias which he believes to belong to the author, just so far will he diverge from his thoughts, feelings, and sphere of inspiration.

In many instances, the person "under control" feels that he is the individual whose mental atmosphere he touches; and, through intensity of feeling, he will form such a vivid picture of that individual, that, not only will he see it, but other clairvoyants will see and describe the same picture. Because of this, he sincerely believes that the real, living, thinking, intelligent soul of that person is present. But, strange to say, perhaps a hundred mediums, in as many different parts of the globe, may be under the same kind of control at the same instant of time.

Out from Spiritualism and from the Churches have come a body of people first calling themselves "Christian Scientists." These have discovered a great variety of phenomena arising from the varied attitudes of mind in which they have placed themselves in their efforts to heal disease, or bring health. They have formulated their own peculiar methods by which mental and physical results are obtained; and the methods differ in that the strata of their sympathies and mental alliance vary. The success in teaching and healing others which has attended each peculiar mental attitude depends largely upon the mental capacity of the operator to define the attitude of



Among the approaches toward the awakening may be classed, not only the mind healers, but some of the authors of modern times, and some of the spiritual and metaphysical teachers. We have before us one of a series of publications which takes what is called "God's breath in man" as a central thought. It has been discovered that, through certain mental attitudes, there has come an interior breathing, an inhalation which is not of the natural atmosphere, a feeling which causes the adherents of this particular theory to think that they could almost live and inspire from an ethereal atmosphere, the air passage to the lungs being closed; and, as this condition caused an influx of knowledge and understanding in certain directions, they believe it to be God, awakening, living, breathing in them, through which they obtain knowledge and understanding in their own peculiar lines of belief and readings. They even think that this inner breath is exclusively the possession of those who are in sympathetic interior relations to T. L. Harris, who is the leader of this thought; and that this interior inspiration has been introduced to the earth through his occult potencies. But even he can not tell us what laws he is applying, or what methods we should adopt to obtain these results.

Certain Mental Scientists, who have had similar experiences, have been enabled to produce like conditions in others by telling them to go into the upper story of the brain and be still. Other healers produce the desired result by uniting their own thought and feelings with those of the patient. For this mental treatment, they have but to place themselves in the proper attitude,—which they cannot explain,—and, through mental sympathy, the same condition is produced in the patient, resulting in the vitalization and healing of the body; but it does not illuminate the brain and fill it with thoughts characteristic of the teachings of T. L. Harris. It does, however, open the mind, not only to inspire the life qualities,—which was the original design,—but to a continuous inspiration of whatever qualities the nature and sympathies of the individual may cause him to desire, or to which he is allied by nature.

We might extend this thought indefinitely, but you have not the time to read, nor we the space to print. In clos-

ing we will say this, in the language of the Christ, "If, therefore, thine eye be single, thy whole body shall be full of light;" that is, if you have but the one central desire pre-eminently above all others, namely, to know the will and mind of God and to live in harmony therewith, or, from the positive side, to know the absolute truth, and to be true in all things to the highest possible uses of your nature, then you will begin to inspire that which will elevate your consciousness and bring you into an understanding of those truths which will tend to free you from the bondage of sin and death.

One of the main uses of the Esoteric teaching is to give the mind a correct form of thought, and to link the inspirations to the God and cause of all things; to open the mind to the truths of the Scriptures, so that the individual may obtain a correct apprehension of the prophets and of Christ, and through sympathy with their thought, be allied to the same stratum of mind and consciousness from which they thought and acted. Then, as long as the mind can be kept from imbibing errors, it will go on gathering from the highest fountain of life and knowledge that has yet been able to touch the consciousness of man upon our earth.

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Often think of the rapidity with which things pass by and disappear, both the things which are and the things which are produced. For substance is like a river in a continual flow, and the activities of things are in constant change, and the causes work in infinite varieties: and there is hardly anything which stands still. And consider this which is near to thee, this boundless abyss of the past and of the future in which all things disappear. How then is he not a fool who is puffed up with such things or plagued about them and makes himself miserable? for they vex him only for a time, and a short time.

Does another do me wrong? Let him look to it. He has his own disposition, his own activity. I now have what the universal nature wills me to have; and I do what my nature now wills me to do.—*Extracts from Marcus Aurelius.*

## THE POWER OF THOUGHT.

BY W. P. PYLE.

Few realize the potency of thought,—indeed, few consider the matter at all; and yet in thought, and in thought alone, lies the power of accomplishment. A man strides backward and forward with knit brow and hands behind him, and we see an evidence of mental effort, which, by his mistake, becomes also physical effort. Again, in doing physical labor,—chopping wood or other hard work,—the mind may be turned to a certain subject and follow out a train of orderly thought; but, unless physical effort is kept from the brain, that thought will most likely be more forceful than orderly or reasonable. Great thoughts do not come by great effort; in fact, the reverse is true.

The question of how we think is at present unanswerable; yet there are things concerning the *modus operandi*, of which we may speak. For instance, a carpenter desires to build a house: he begins his work by thinking out the plan; in other words, his mind, which is himself, conscious of the want, begins to make what it needs, to image or imagine it. In proportion as the mind is orderly, will the image thus formed be orderly in structure and adapted to the needs. Having thus planned or thought the house, he is now prompted to build; yet, assuming that he has not means with which to finish it, he delays the accomplishment of his purpose, for the orderly mind recognizes that the preliminary work must first be attended to. Beginning to build and then abandoning his enterprise would indicate that the power in the thought was not an intelligent one, save in the formation of that particular thought. Power, in order to be turned into the channel of its uses, must be directed by intelligence.

Again, the force of the thought to impel the thinker to execution is measured by the amount of earnestness or will thrown into it. Of two carpenters, both desiring to build and both having the means to do so, one at once sets to work and builds

his house, the other delays, and upon being questioned in regard to it, replies, "I am still thinking about it, and still intend to build." In these two instances, one thought has less power of manifestation than the other in that it contains less will.

The fact that greater necessity in one case prompted to immediate execution merely shows that the will has been aroused to activity by that necessity. Simple desire might be equally potent as a spur to the will. Consider how men who are already vastly rich exert every faculty in adding to their wealth. Some natures possess an inherent energy which incites the will to action; they do not require the prompting of necessity, as we find in the case of such a large majority. The necessities for action by which man is surrounded are the spur to the exercise of the will and its consequent development. The intensity of the pressure brought to bear upon the will is measured by the recognition of the need, which appeals to the desire of self-preservation.

The will is the focalization of the mind, and the mind is the self. In an effort of the will, a man gathers himself together, and, in order to overcome opposing forces, concentrates the energies of the thoughts of which he is the sum into one thought, just as a body of soldiers concentrate for a charge upon the enemy. So man wrestles with the forces of nature, and the strongest will prevails. If two men take hold of the poles of an electric battery, one will probably let go before the other because his will is weaker. If one continues to hold and is not overcome by the force (will) of the current, he may say that his will is stronger than the opposing force. The power of the will, or the power of focalization, increases by use; and in it lies the secret of all power and of that dominion over the whole earth which man must some day achieve,—which he will achieve when the mind has gained unity with Divinity, and the will is so focalized therein that the whole consciousness of the man is one with the Infinite henceforth and forever.

Thus man must overcome by the power of the will; for there is no power in existence save that of the will, and the power of everything is of the will of the mind that made it. The

energies in nature are the energies (will) of the mind which created nature, even as the force of man's thought is the force drawn from the Eternal Source of his being; and, as there is no limit to the source from which his power is drawn, so there can be no limit to the attainment of power. It is by the slow process of development, through properly applied effort, that power is attained; and experience proves that that which is gained may also be lost.

We have said that the will is the energy of the mind (life). If, for any reason, the life is reduced, the will goes with it. For instance, after one becomes fatigued by severe labor, he has not the energy, the will, to work as vigorously as before, because the tissue is wasted by the labor, the life that was in it is not available. He eats, absorbs the life that is in the food, and is strong again; and, by a continuation of this exhaust and supply, the physical powers are increased, for the animal will is strengthened by the efforts put forth. Suppose, however, that while at work he cuts himself, so that he loses much blood, again we find the lack of energy; for the physical life which was in the blood is lost, or the present command over it is gone, and with it the capacity to be and do. So if one loses the fluid of reproduction, which contains so much life that under proper conditions it will impregnate, there is also a waste of energy, and apparently this energy is fully lost to the person. It may impregnate the lowest forms of animal existence, as some claim, but there appears no way for the individual to regain it.

Another way in which the life forces are wasted is through the expression of premature or unassimilated thought. All thought is formed by the action of the positive will upon the negative life, and is the child of the brain. After formulation, if it is expressed too soon, before a certain stage of ripeness, there is an abortion. The thought has not remained in the consciousness long enough to grow and mature; and for this reason thoughts hastily expressed are seldom powerful. The talkative person, and especially the boaster, are seldom people of power. The old saying, "Barking dogs seldom bite," suggests this fact.

Again, we see that the silent man succeeds in business. It is said with some truth that he who keeps his own counsel disarms his opponents by keeping them unaware of the direction of his efforts, and so, having less opposition, he succeeds. But there is a point generally overlooked: When a man says, "I will do this or that," the power of the will in the thought, prompting the execution and making it possible, is sent out with the words. See the Biblical expression concerning the beginning of creation: "In the beginning was the word (the expression, 'Let us make man'), and the word was with God (power), and the word was God;" that is, the power of the expresser of the word. Seeing then, that the power that is in the thought goes out with the word that expresses it, the expresser is of necessity left with much less power to accomplish, even when he encounters no opposition; for in saying "I will do," he casts away a measure of the power to do. Observe the exhaustion of a public speaker, and sense your own weakness after much useless and rapid talk.

Yet again, thoughts, the children of the brain, are like physical children, if born in due time, being completely formed, we find that after their expression they grow. One more clearly sees their weak points, and is able to modify and correct his opinions, thus gradually working toward absolute truth. Therefore, since the life and its energies are wasted by too much and too premature expression, it behooves one to guard well his thoughts, and to "let his words be few and well chosen."

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Behold! a mystery I tell:

The path to heaven goes straight through hell;

In passing through to bliss above,

The fire of hell burns all but love;

But when at length you're fairly through,

Henceforth hell hath no harm for you,

And you'll enjoy, cleansed from all curse,

The freedom of God's Universe.

SIMEON CARTER.

## THOUGHTS ON GOD.

BY T. A. WILLISTON.

The spirit of devotion which pervades the Christian Church is not only beautiful, but it is the brightest and most valuable jewel she possesses. It is the secret of her greatness, and is one of the powers whereby the nations of the earth have been elevated to their present high condition of civilization and enlightenment. When used jointly with an absolute trust in the power of the Father, it becomes, if the person is living the life of regeneration, a factor of such potency, that nothing of which man can conceive is able to stay its elevating influence. It is this subtle factor that binds the different mentalities composing the church organization into one sympathetic brotherhood, permitting them to work harmoniously together. It does this by polarizing their individualities toward the Infinite, thereby enabling them to strive toward a definite end, which is to obey the voice of God, and, like little children, follow the promptings of their common Father.

If the Esoteric student desires to make spiritual attainments, he must follow the example of these devout churchmen, and cultivate the truly divine gift of devotion until the vibrations of Spirit are felt in every atom of his physical body. By this means he is brought into harmony and oneness with his Creator.

It is devotion, or interior desire, that harmonizes and refines the material clay. As long as this desire remains active, so long does this process of change continue; and man finally becomes so refined that the material elements are spiritualized, and he is then in a condition to sense, and thereby understand the mind of the Spirit. For it is only by the spiritualization of the material form that man is able to sense and comprehend the impressions that are reflected upon him from the unseen side of life. It is by living the regenerate life and refining the stored energies by devotion that man is changed from a mortal animal to an immortal celestial being. It will, therefore, be seen that of necessity regeneration and devotion must never be separated.

Many Esoteric students are very devout by nature: these naturally and easily reach out to God. There are others, however, who will find it extremely hard to keep active the spirit of devotion, as they are endowed with a very materialistic mind. This class find great difficulty in grasping the idea of spiritual overshadowing. However, if the following simple suggestions are adhered to, the difficulties will soon banish, and the delights which the devout experience will be the incentive to further effort.

The power and love of God transcends the capacity of materialistic man to comprehend; for he perceives, as it were, through a dense fog of creed and dogma, which his imagination has builded from physical elements that the materialistic lives through which he has passed have gathered around him. He can, at best, form but a faint conception of the vastness and far-reaching power of this great Creative Energy, which, for want of a better term, man has designated "God." The worldly, unthinking man, even in this enlightened age, speaks of God as possessing personality, and lightly turns from the subject as if it were of little consequence. This perversion of the true character of our common Creator has been so generally accepted, and the English language is so deficient when spirit terms are needed, that it is most difficult to express thoughts on this subject without coloring them with personal attributes. However, the student must use discrimination, and draw the line of demarcation for himself.

Men truly speak of God as a God of love, of wisdom, and of power. Not only are all the virtues which the human mind can imagine attributed to him, but also the evils, such as hate, anger, jealousy, and revenge,—all those things which the truly righteous man turns from with abhorrence. The truth is that God created all things from himself. He made laws that are fixed and unalterable. He sets a time for the fulfillment of all things. He created man with possibilities of becoming like himself, in his image and in his likeness; yet not as we find him to-day, an intelligent thinking, responsible being, possessing a knowledge of good and evil: but, in the dim and forgotten past, millions of years ago when our planet went forth from the Universal Mind, he first appeared in the lowest imaginable form of life, a spiritual spark, separated from the Father, individualized and distinct from the Parent. Such is the power



of the Spirit that this tiny spark has continued to grow through all the countless ages, until it now stands almost ready to "sit with me [the Son] in my throne, even as I also overcame, and am set down with my Father in his throne," an inheritor of a spiritual kingdom.

It should be borne in mind, that, to picture God as possessing personality, is to limit him to the measure of man's power of imagination, and to bind him within the radius of his own mind development. To worship such a being would place Christian men upon the plane of unfoldment of those who are commonly called heathen; for remember, the command was thou shall worship no "image," and the men and women who offer up prayer to the creation of their own fancy, and who clothe that creation in personal garb woven by the loom of their imagination, will fail to obtain the results to which a correct conception of God and his wondrous goodness and love would assuredly entitle them.

If man was the Creator and not the created, it might be well to picture God as possessing personal attributes; but we must understand that he not only created man, but also the universe, seen and unseen, the vastness of which makes the brain reel when a contemplation of it is attempted by the physical reason.

The true nature and character of God can be but imperfectly understood by man as long as he remains upon the physical plane of soul unfoldment. It can only be understood and comprehended by the spiritual man, who has unfolded the interior senses. The power of his enduring love, his tender care and watchfulness over the children of earth, can only be known and appreciated by those who, through a life of consecration, have offered their lives as a living sacrifice upon the altar of truth. To know the relation existing between God and man should be one of the first things considered; and a continual desire to know this, will alone bring the desired result.

From God all came, and all must return sooner or later to the common source of all life. Not to be lost, as some suppose, in the great ocean of deific mind: no, far from it! but to return with every faculty intensified and attuned to the heavenly harmonies, which spiritualize man, maintaining the individuality which a heaven-born son of God must possess in order that he may have the capacity to understand law and method,—a capacity which millions of years of experiences have unfolded

in his nature, and which stamp him as one having the development fitting him to be an instrument through which God can express divine attributes clothed in personal form.

Truly God is the personification of love,—a love so far reaching in its intensity and life-giving power, that, when it impinges upon the sensitive soul of a spiritual man, each atom of his physical body responds with joyous song, which, like a mother's kiss upon the lips of a beloved child, expresses more than man can portray with pen or tongue. A love so pure and hallowed in its nature that its elevating influence acts upon, and is felt in every part and function of man's being, changing his whole nature, kindling a living flame within his breast, which burns steadily and without waver, with that calm stillness which is the character of him who placed it there. It is the fire that purifies and frees man from sin of every kind and nature; illuminates his pathway, and makes plain the trials and difficulties that beset him as he strives to reach the place of final at-one-ment.

It matters not how materialistic the student may be by nature, if he is faithful to his vows of regeneration, there will come a time when there will arise within him an unaccountable feeling which will produce a desire to know God. These feelings are the natural outreachings of the soul toward its true sphere, which is spirit. A materialistic age and an intellectual education have produced conditions in the human race that make it almost impossible for the soul to express its true nature. These conditions have turned the minds of men wholly into material channels of thought and reason; and, as the physical senses of man always sees things inverted, therefore, from a truly religious point of view, the spiritual understanding of the race is filled with the most absurd errors and contradictions.

One of the most fatal errors of the present age is the utter misconception of the state called death. In reality there is no death. It is true that the physical body ceases to be animate, and is placed in the grave; but, from the decomposing flesh, millions of entities spring forth, clothed with forms and endowed with that life principle which impregnated the clay. Such is the subtle and incomprehensible principle called life. In the future, in the yet unborn ages, these tiny entities will become intelligent, god-like beings, with transcendent possibilities before them; possibilities of such a high

and noble order that man can but faintly conceive of them ; they cannot as yet understand. Such is the nature of God's purpose in creation. Thus he has worked from the beginning ; and, for aught man can tell, he will continue throughout all time to work by and through evolutionary and involutory law, which, when understood, explains those things now termed good and evil.

When the spirit of an individual becomes permanently separated from the physical body by that change called death, it does not awaken to its surroundings if it has an undeveloped soul ; and, as far as an understanding of those surroundings is concerned, it is literally dead, unless the desires of the loved ones are sufficiently strong to arouse it to a semi-conscious state. This consciousness is but temporary, and the soul soon sinks again into a lethargic state, where it remains until kind nature arouses it, and forces it into a physical form once more ; but, having no mentality belonging to its former life, and there being nothing in the new surroundings to compare with the former ones or to ally it to the past, it has no recollection. Remember that it is only through comparisons or links that we remember. If during sleep a man without soul development were translated by some method to the planet Saturn, he would have no recollection of earth, even though he had been absent from it but a few hours ; he would find himself amid conditions and surroundings so entirely new that he would have nothing from which to build recollection. If he had any recollection of earth at all, it would be so confused and distorted that possibly he would immediately go insane. This is undoubtedly the belief of those who should, and do understand, from actual knowledge, the law of memory.

To sum up : If the student would know the nature and character of God, he must dismiss from his mind all idea of personality, and must try and conceive of him as a principle of mind potency, filling all space and animating all things. This mind principle is dual in its character, being both male and female. It is ever present with us, ever conscious of our needs, and has so constituted the universe that the desire is never separated from the source of supply. Therefore be faithful and earnest, try to understand just what the needs of the soul are, and in faith and trust ask God, and you will realize that the Father delights in supplying his children with those things which will increase their standard of manhood and elevate them in spiritual knowledge.

## THE MORAL LAW.

BY PROF. CHAS. PURDY.

In the "Call to the Awakened," we are told that "the basis for moral conduct rests upon the extent and accuracy of our concepts of the laws of nature." This would imply that a knowledge of the material sciences relating to the laws of nature would form a sure basis for moral conduct. Let us examine some data concerning this proposition, and see if the sum of knowledge in the world to-day has furnished us with a clue to the understanding of the Moral Law, or whether we must look elsewhere to find it.

Men have spent a lifetime of study and research in the domain of some particular science. One man, for instance, has spent thirty years in studying the nature and habits of ants. Another spends a life among the ruins of Egypt, and creates a science called "Egyptology." Dr. Schliemann spent many years among the ruins of ancient Troja. Le Plongeon is even now growing gray among the ruins of the ancient civilization of the savage Quiches, and so on through a long list. A science to which men apply the best powers of their mind is that describing, naming, and classifying crystal formations, and is called "crystallography." A vast army use up the forces of body and mind peering through the lenses of a microscope, seeking ever to discover yet more minute atoms of physical substance, which we call matter; and from their science of microscopy they have evolved the atomic theory, and the hypothesis of the infinite divisibility of matter.

Most of these scientists have grown up much as other boys do; have gotten an education, chosen their life vocation; they fell in love, got married, raised a family, ate, drank, smoked, went to the theatre, slept, and finally died. All their knowledge and acumen in the domain of their special science availed not to bring them joy, to ward off disease, or to avert death. All their misspent energy brought them no nearer the knowl-

edge of that Law which would not only have enabled them to know and understand all things, but which would also have given them dominion over all things, and all forces,—and more, would have gained them joy, peace, and agelasting life.

From our standpoint, all that we can assume from actual fact is, that, while these men have added useful data to the sum of human knowledge, yet they themselves could not reap the full reward which should have crowned the results of their labors, had they followed different methods in their research. Moreover, the world at large is really none the wiser for all this aggregation of facts, for it is in no condition to utilize these knowledges. Wanton sinfulness in the gratification of the bodily sensations, and the attendant diseases, enervations, and organic degeneration, have increased proportionately with the phenomenal advances made by the material sciences in the direction of increasing wealth, which has added to the degenerating luxuries of our modern civilization; and the almost miraculous discoveries made in the domain of chemical pathology and therapeutics have not obviated these results. It is, perhaps, more astonishing to note the mental inanity and moral degeneracy prevalent amongst those, the special work of whose life is in the realms of theology, philosophy, and ethics.

And why have the sciences, philosophy, and theology alike failed in establishing a basis for a knowledge of moral law? Simply because the basis for moral conduct is not founded upon an aggregation of facts concerning ants, crystals, Egypt, Yucatan, chemical pathology and therapeutics; neither does it rest upon philosophies, theologies, or creeds. But it does rest upon the extent and accuracy of our conceptions of the laws of the Divine Mind in their relation to, and action upon all created life, especially the triune life of the human ego. In so far as the material sciences give us knowledge of those laws relative to ourselves, in so far will they be useful to us in a nearer view of the cause of all forms of matter and physical life, and also in leading us to an understanding of the methods and *purposes* of causation. In so far as they lead us away from that ultimate, to still further lose ourselves in the contemplation of forms and effects in the universe of matter, just so

far will our devotion to their pursuit become fatal to our higher life, and, consequently, a rank immorality before the Almighty Father. Yet the statement made in the "Call to the Awakened" was in the main correct; for the laws of nature are the laws emanating from the Divine Mind for the purpose of controlling 'all that pertains to cause and effect in nature, or the physical phenomenon realm.

But we may, then, well question, Are there also laws which govern the spirit, cause, or noumenon realm? Just as certainly as there are laws which govern nature. The only mistake which mankind makes, is in attempting to formulate the Moral Law upon the basis of physical phenomena, and so begetting a monstrous system of concepts relating merely to material things. The body of men who would found their moral conception upon the extent and accuracy of their knowledge of the laws and effects concerning crystal formations, would be as near the truth as those who would make certain bodily habits the basis for the Moral Law. Concerning the latter class,—the clearly abstemious, virtuous Pharisees of the day,—the greatest Master of the Moral Law, Jesus, said, "The publicans and harlots go into the kingdom of God before you." Celibacy, vegetarianism, abstaining from toxic and non-toxic stimuli, yea, even regeneration itself, are no basis for the Moral Law, but are rather individual effects arising from a desire to learn that Law; and we can say in very truth, that thousands, who have adhered rigidly to these practices, but built up a system of moral conduct upon their self-inspired notions concerning these material habits, and were just as far from the knowledge of the truth that should make men free as the sinner and harlot.

The only basis for the Moral Law is an accurate knowledge of the laws of the Divine Mind governing the cause realm and spirit-life. The moral disposition is the one which will utterly sacrifice everything of self to know the laws, the mind, and the will of God, possessing a desire or tendency to consciously act in accordance therewith; or, in other words, it is a disposition to be controlled entirely—body, soul and spirit—by the will of God. Moral conduct is such as will always obediently act in

accordance with the consciousness of the will of God, doing those things day by day which the consciousness knows are the laws of the Divine Mind.

Herein will be found a suggestion as to the true course of attainment, that will place the feet of the neophyte firmly on the highway of holiness, enabling him to gain knowledge of the Law, and providing him with power to live it. And for the purpose of gaining this knowledge and power, regeneration is the most potent means possible to man on this planet; for it opens the gateway of the consciousness to know God and the laws of Spirit, and, if conjoined to the true and everlasting covenant dedication to Yahveh, it becomes the "force" that taketh the kingdom of heaven, giving the power of that kingdom, and, consequently, it unites the moral disposition and the moral conduct. "Whosoever is born of God doth not commit sin; for his seed remaineth in him."

Therefore hasten, brethren, that you may know the mind and will of God; for this is to know the Moral Law which rules the Universe; and then you will walk in his statutes, keep his laws, and be his people. Then you will learn that vegetarianism—though in itself a good thing—is not "presenting your bodies an holy and acceptable sacrifice;" but may be worshipping the idols of a false morality, if those vegetable-fed bodies be filled with the idols of your selfish propensities, your individual passions, and a host of elementals, and unclean souls. Immeasurably more immoral in the sight of God, will the potency of regeneration become to you, if, in that most holy covenant to the Almighty Father, you have not, with the crystal tides of your transmuted sex-life, offered up at the same time, in the censer of the body, on the altar of the soul, every vestige of passion, self, and desire of power for self-exaltation. In the times that are fast pressing upon us, we can find no more urgent admonition to bring before our people, than that they that seek the Moral Law from God, and walk uprightly therein, looking neither to the right, nor to the left, but forward and upward to that light, which the Father will surely send you for guidance, that you may not be deceived and led astray, thus losing the fruits of this incoming age.

Sublime instance of moral rectitude! to lay on the altar of Yahveh the mighty force of generation with all its pleasures, and the sweet loves of the opposite sex, ideal companionship, and all that the word implies; but not enough for the jealous Father,—jealous of your love, jealous that it be all for him and his kingdom,—if you yet keep other idols before your heart; for you must forsake all, unclutch all, even your own life, before you can know the Moral Law, the truth that shall make you free, and follow the footsteps of him who was the first perfect example of this planet; the footsteps of the one who gave all to know the will of the Father, and who obeyed that will, even to laying down his life for a testimony to all his followers that to such the Father giveth power to take up their lives again, and to sit down with him on his great white throne.

Dare you swear by him who liveth forever, even Yahveh, that you will know, and will do his will? If you do, and do not utterly sacrifice everything on the altar, then you have broken the Moral Law, and sinned against the Holy Ghost; and “the SOUL which sinneth it shall die,” for “Yahveh will not hold him guiltless who taketh his name in vain.” If you do take this covenant and live this life, then you will soon know how the unseen adversaries, the demons, the black magicians, and the Jesuits are working upon all, and especially upon the neophytes of this Order of Melchizedek, to keep them bound in the old order, in the false paths of duty, in lethargic unconsciousness of the soul, and in the shackles of a false moral law.

Then you will soon be given to know the will of God concerning you, the only Moral Law; and that, “if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; and ye shall be unto me a kingdom of priests and a holy nation.” You will then move forward for all ages and be given to know all things,—other laws and powers,—which will make you co-occupants of the great white throne of the Universe, inhabitants of the city of God, a city of perpetual light, life, youth, health, peace, and joy; for “behold I create Jerusalem a rejoicing and her people a joy,” and ye shall reign with him forever. Amen.



## THEOLOGIA GERMANICA:

WHICH SETTETH FORTH MANY FAIR LINEAMENTS OF DIVINE  
TRUTH, AND SAITH VERY LOFTY AND LOVELY  
THINGS TOUCHING A PERFECT LIFE.

We quote the following pages from the writings of a mediæval German Churchman, which are translated from the original by Susanna Winkworth. It breathes the true spirit that should be possessed by every Esoteric student who expects to gain unity with Divinity. We know that in that day this exalted state of divine unity was neither attained nor lived in its fullness, the light that now shines upon the world having not yet come; but when we add to the piety of these churchmen the methods which have been received through the Esoteric teachings, attainments may be reached transcending the highest imagination of man.—[Ed.]

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HOW THE PERFECT MEN HAVE NO OTHER DESIRE THAN THAT THEY  
MAY BE TO THE ETERNAL GOODNESS WHAT HIS HAND IS TO  
A MAN, AND HOW THEY HAVE LOST THE FEAR OF  
HELL, AND HOPE OF HEAVEN.

Now let us mark: Where men are enlightened with the true light, they perceive that all which they might desire or choose, is nothing to that which all creatures, as creatures, ever desired or chose or knew. Therefore they renounce all desire and choice, and commit and commend themselves and all things to the Eternal Goodness. Nevertheless, there remaineth in them a desire to go forward and get nearer to the Eternal Goodness: that is, to come to a clearer knowledge, and warmer love, and more comfortable assurance, and perfect obedience and subjection; so that every enlightened man could say: "I would fain be to the Eternal Goodness, what his own hand is to a man." And he feareth always that he is not enough so, and longeth for the salvation of all men. And such men do not call this longing their own, nor take it unto themselves, for they know well that this desire is not of man, but of the Eternal Goodness; for whatsoever is good shall no one take unto himself as his own, seeing that it belongeth to the Eternal Goodness only.

Moreover, these men are in a state of freedom, because they have lost the fear of pain or hell, and the hope of reward or heaven, but are living in pure submission to the Eternal Goodness, in the perfect freedom of fervent love. This mind was in Christ in perfection, and is also in his followers, in some more and in some less. But it is a sorrow and shame to think that the Eternal Goodness is ever most graciously guiding and drawing us, and we will not yield to it. What is better and nobler than true poorness in spirit? Yet when that is held up before us, we will have none of it, but are always seeking ourselves, and our own things. We like to have our mouths always filled with good things, that we may have in ourselves a lively taste of pleasure and sweetness. When this is so, we are well pleased, and think it standeth not amiss with us. But we are yet a long way off from a perfect life. For when God will draw us up to something higher, that is, to an utter loss and forsaking of our own things, spiritual and natural, and withdraweth his comfort and sweetness from us, we faint and are troubled, and can in no wise bring our minds to it; and we forget God and neglect holy exercises, and fancy we are lost for ever. This is a great error and a bad sign. For a true lover of God, loveth him or the Eternal Goodness alike, in having, and in not having, in sweetness and bitterness, in good or evil report, and the like, for he seeketh alone the honor of God, and not his own, either in spiritual or natural things. And therefore he standeth alike unshaken in all things, at all seasons. Hereby let every man prove himself, how he standeth toward God, his Creator and Lord.

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HOW SOMETIMES THE SPIRIT OF GOD, AND SOMETIMES ALSO THE EVIL SPIRIT MAY POSSESS A MAN AND HAVE MASTERY OVER HIM.

It is written that sometimes the Devil and his spirit do so enter into and possess a man, that he knoweth not what he doeth and leaveth undone, and hath no power over himself, but the Evil Spirit hath the mastery over him, and doeth and leaveth undone in, and with, and through, and by the man what he will. It is true in a sense that all the world is subject to and possessed with the Evil Spirit, that is, with lies, falsehood, and other vices and evil ways; this also cometh of the Evil Spirit, but in a different sense.

Now, a man who should be in like manner possessed by the Spirit of God, so that he should not know what he doeth or leaveth undone, and have no power over himself, but the will and Spirit of God should have the mastery over him, and work, and do, and leave undone with him and by him, what and as God would; such a man were one of those of whom St. Paul saith: "For as many as are led by the Spirit of God, they are the sons of God,"\* and they "are not under the law but under grace,"† and to whom Christ saith: "For it is not ye that speak, but the Spirit of your Father which speaketh in you."‡

But I fear that for one who is truly possessed with the Spirit of God, there are a hundred thousand or an innumerable multitude possessed with the Evil Spirit. This is because men have more likeness to the Evil Spirit than to God. For the Self, the I, the Me and the like, all belong to the Evil Spirit, and therefore it is, that he is an evil Spirit. Behold one or two words can utter all that hath been said by these many words: "Be simply and wholly bereft of Self." But by these many words, the matter hath been more fully sifted, proved, and set forth.

Now men say, "I am in no wise prepared for this work, and therefore it cannot be wrought in me," and thus they find an excuse, so that they neither are ready nor in the way to be so. And truly there is no one to blame for this but themselves. For if a man were looking and striving after nothing but to find a preparation in all things, and diligently gave his whole mind to see how he might become prepared; verily God would well prepare him, for God giveth as much care and earnestness and love to the preparing of a man, as to the pouring in of His Spirit when the man is prepared.

Yet there be certain means thereunto, as the saying is, "to learn an art which thou knowest not, four things are needful." The first and most needful of all is, a great desire and diligence and constant endeavor to learn the art. And where this is wanting, the art will never be learned. The second is, a copy or ensample by which thou mayest learn. The third is to give earnest heed to the master, and watch how he worketh, and to be obedient to him in all things, and to trust him and follow him. The fourth is to put thy own hand to the work, and practice it with all industry. But where one of these four

\* Romans viii. 14. † Romans vi. 14. ‡ Matthew x. 20.

is wanting, the art will never be learned and mastered. So likewise is it with this preparation. For he who hath the first, that is, through diligence and constant, persevering desire towards his end, will also seek and find all that appertaineth thereunto, or is serviceable and profitable to it. But he who hath not that earnestness and diligence, love and desire, seeketh not, and therefore findeth not, and therefore remaineth ever unprepared. And therefore he never attaineth unto the end.

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TELLETH US WHAT IS THE OLD MAN, AND WHAT IS THE NEW MAN.

Again, when we read of the old man and the new man we must mark what that meaneth. The old man is Adam and disobedience, the Self, the Me, and so forth. But the new man is Christ and true obedience, a giving up and denying oneself of all temporal things, and seeking the honor of God alone in all things. And when dying and perishing, and the like are spoken of, it meaneth that the old man should be destroyed, and not seek its own either in spiritual or in natural things. For where this is brought about in a true divine light, there the new man is born again. In like manner, it hath been said that man should die unto himself, that is, to earthly pleasures, consolations, joys, appetites, the I, the Self, and all that is thereof in man, to which he clingeth and on which he is yet leaning with content, and thinketh much of. Whether it be the man himself, or any other creature, whatever it be, it must depart and die, if the man is to be brought aright to another mind, according to the truth.

Thereunto doth St. Paul exhort us, saying: "Put off concerning the former conversation the old man, which is corrupt, according to the deceitful lusts: \* \* \* and that ye put on the new man, which after God is created in righteousness and true holiness"\* Now he who liveth to himself after the old man, is called and is truly a child of Adam; and though he may give diligence to the ordering of his life, he is still the child and brother of the Evil Spirit. But he who liveth in humble obedience and in the new man, which is Christ, he is, in like manner, the brother of Christ and the child of God.

Behold! where the old man dieth and the new man is born, there is that second birth of which Christ saith: "Except a man be born again, he cannot enter into the kingdom of God."†

\* Ephesians iv. 22-24. † John iii. 3.

Likewise St. Paul saith: "As in Adam all die, even so in Christ shall all be made alive."\* That is to say, all who follow Adam in pride, in lust of the flesh, and in disobedience, are dead in soul, and never will or can be made alive but in Christ. And for this cause, so long as a man is an Adam, or his child, he is without God. Christ saith, "He who is not with me is against me."† Now he who is against God, is dead before God. Whence it followeth that all Adam's children are dead before God. But he who standeth with Christ in perfect obedience, he is with God and liveth. As it hath been said already, sin lieth in the turning away of the creature from the Creator, which agreeth with what we have now said.

For he who is in disobedience is in sin, and sin can never be atoned for or healed but by returning to God, and this is brought to pass by humble obedience. For so long as a man continueth in disobedience his sin can never be blotted out; let him do what he will, it availeth him nothing. Let us be assured of this. For disobedience is itself sin. But when a man entereth into the obedience of the faith, all is healed, and blotted out and forgiven, and not else. Insomuch that if the Evil Spirit himself could come into true obedience, he would become an angel again, and all his sin and wickedness would be healed and blotted out and forgiven at once. And could an angel fall into disobedience, he would straightway become an evil spirit, although he did nothing afresh.

If then it were possible for a man to renounce himself and all things, and to live as wholly and purely in true obedience, as Christ did in his human nature, such a man were quite without sin, and were one thing with Christ, and the same by grace which Christ was by nature. But it is said this cannot be. So also it is said: "There is none without sin." But be that as it may, this much is certain; that the nearer we are to perfect obedience, the less we sin, and the farther from it we are, the more we sin. In brief: Whether a man be good, better, or best of all; bad, worse, or worst of all; sinful, or saved before God; it all lieth in this matter of obedience. Therefore it hath been said: The more of Self and Me, the more of sin and wickedness. So likewise it hath been said: The more the Self, the I, the Me, the Mine, that is, self seeking and selfishness abate in a man, the more doth God's I, that is, God himself, increase in him.

Now, if all mankind abode in true obedience, there would be no grief nor sorrow. For if it were so all men would be at one, and none would vex or harm another; so also, none would lead a life or do any deed contrary to God's will. Whence then should grief or sorrow arise? But now alas! all men, nay the whole world lieth in disobedience? Now were a man simply and wholly obedient as Christ was, all disobedience were to him a sharp and bitter pain. But though all men were against him, they could neither shake nor trouble him, for while in this obedience a man were one with God, and God Himself were one with the man.

Behold now all disobedience is contrary to God, and nothing else. In truth, no Thing is contrary to God; no creature nor creature's work, nor anything that we can name or think of is contrary to God or displeasing to him but only disobedience and the disobedient man. In short, all that is, is well-pleasing and good in God's eyes, saving only the disobedient man. But he is so displeasing and hateful to God and grieveth him so sore, that if it were possible for human nature to die a hundred deaths God would willingly suffer them all for one disobedient man, that He might slay disobedience in him, and that obedience might be born again.

Behold! albeit no man may be so single and perfect in this obedience as Christ was, yet it is possible to every man to approach so near thereunto as to be rightly called godlike, and "a partaker of the divine nature."\* And the nearer a man cometh thereunto, and the more godlike and divine he becometh, the more he hateth all disobedience, sin, evil and unrighteousness, and the worse they grieve him. Disobedience and sin are the same thing, for there is no sin but disobedience, and what is done of disobedience is all sin. Therefore all we have to do is to keep ourselves from disobedience.

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HOW THAT WHICH IS BEST AND NOBLEST SHOULD ALSO BE LOVED  
ABOVE ALL THINGS BY US, MERELY BECAUSE IT IS THE BEST.

A master called Boetius saith, "It is of sin that we do not love that which is best." He hath spoken the truth. That which is best should be the dearest of all things to us; and in our love of it, neither helpfulness nor unhelpfulness, advantage

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\* II. Peter I. 4.

nor injury, gain nor loss, honor nor dishonor, praise nor blame, nor anything of the kind should be regarded; but what is in truth the noblest and best of all things, should be also the dearest of all things, and that for no other cause than that it is the noblest and best.

Hereby may a man order his life within and without. His outward life: for among the creatures one is better than another, according as the Eternal Good manifesteth itself and worketh more in one than in another. Now that creature in which the Eternal Good most manifesteth itself, shineth forth, worketh, is most known and loved, is the best, and that wherein the Eternal Good is least manifested is the least Good of all creatures. Therefore when we have to do with the creatures, and hold converse with them, and take note of their diverse qualities, the best creatures must always be the dearest to us, and we must cleave to them, and unite ourselves to them, above all to those which we attribute to God as belonging to him or divine, such as wisdom, truth, kindness, peace, love, justice, and the like. Hereby shall we order our outward man, and all that is contrary to these virtues we must eschew and flee from.

But if our inward man were to make a leap and spring into the Perfect, we should find and taste how that the Perfect is without measure, number or end, better and nobler than all which is imperfect and in part, and the Eternal above the temporal or perishable, and the fountain and source above all that floweth or can ever flow from it. Thus that which is imperfect and in part would become tasteless and be as nothing to us. Be assured of this: All that we have said must come to pass if we are to love that which is noblest, highest and best.

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Each man finds his own in others' good;  
And all men live in noble brotherhood.  
Then shall the reign of mind commence on earth,  
And, starting fresh as from a second birth,  
Man, in the sunshine of the world's new spring,  
Shall walk abroad o'er earth as some new, glorious thing.

## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

BY A. R. BOYD.

Camille Flammarion, the noted astronomer, was born February 26, 1842. The positions of the planets on that date were as follows:

- ⊕ in ♋: Restless; studious; mechanical ability good; conscientious. The feet are the symbol of the understanding.
- ☽ “ ♏ In opposite sign to the innate nature, hence an interior warfare.
- ♄ “ ♏ The mystic planet in the sign of the soul's medium of expression; hence, intuitive, and sensitive to psychic influences.
- ♃ “ ♋ Love of neatness, order, and peace in home life; love of music; love of the intellectual and scientific in others.
- ♈ “ ♋ High ideals of home life; faithfulness and love in conjugal relations.
- ♂ “ ♏ Domineering in domestic matters.
- ♀ “ ♏ Joined to ♄ in ♏.
- ♀ “ ♏ Increases bodily activity; strengthens the nervous system; gives psychometric powers on the physical plane.

♀ in ♏ is at home, and is the ruling planet. Two planets in heads of trinities; two in interior signs; four in serving signs. No planets in life sign.

The Earth in Pisces.—The sign Pisces finds its correspondence in the feet of the human body. Its mental qualities are those of retrospection and introspection. Its spiritual quality is expressive of the highest form of service, being that of the understanding.

All persons born while the Earth is passing through this division of the solar ether are characterized by an habitually thoughtful, careful, anxious, restless state of mind. The spirit of uneasiness and dissatisfaction, and the feeling of having obstacles to overcome, inherent in this nature often serve as a spur to urge the individual to more earnest effort; and because of this unrest, many born in this sign attain great eminence in the world. The soul's comprehension of spiritual things creates in the human mind a restless dissatisfaction with existing material conditions; and the expression of this is the seeking, ever seeking, which is characteristic of the Pisces nature.



Usually those endowed with the Pisces characteristics have fine mechanical minds. In their sphere of use in the business world, they are marked by great faithfulness to assigned tasks and by modesty regarding personal qualifications. As a rule they are too much disposed to submit to enviroing conditions of servitude, often remaining a lifetime in one position. The mental tendencies are toward the philosophic and scientific, although they are acquisitive of knowledge of every description, and from every available source, providing the source is a reliable one. They are careful in money matters, always looking toward provision for the future, fearing they may be dependent on others in their old age. Unless the nature is perverted and the love of money becomes the controlling principle, they are upright and honorable in their dealings with all men.

They are kind hearted and philanthropic, and ever responsive to the cry of distress. In many ways their nature is an exacting one, and very tenacious of personal opinions and beliefs. They are naturally materialistic in their manner of thinking, are not inclined to give much consideration to the intuitions, but require that all conclusions be reached by the strict law of logic.

The love nature of persons born under this sign is a peculiarly tender one, although seldom seeking expression in words. Its delight is in service to the loved one, rather than in words or other forms of endearment. The refined nature is a most unselfish one. "Theirs is the true spirit of ministry," taking on higher and still higher forms of expression as the soul advances toward Godlikeness. "Our Lord, whose advent occurred in the sign Pisces of the great Cycle, invested the principle of service with a royal dignity."

As a rule, persons born in the sign Pisces are musical, and often poets. There is a peculiar sadness inherent in this nature which produces periods of melancholy, at times so deep, so despairing, that the body is bowed as with grief. It is said that the gift of poesy is the voice of a sorrowful soul.

The Moon in Virgo.—The restless, seeking, careful, anxious, studious, persistent nature of one born in the sign Pisces, expressed through the keenly discriminative mental qualities of

the sign Virgo, forms a peculiarly positive and exacting mind; one very difficult to please. Combined with the innate tendencies of the Pisces nature, this polarity gives love for mathematical problems and abstruse subjects in general. It gives a clear, logical mind, and inclination to the natural sciences. The position of the Moon in the sign opposite to the life sign creates opposition, struggle in the interior life, intensifying the inherent tendency of the Pisces nature. The polarization of mind toward the mystery of Infinity as expressed in the heavens, and the freedom which the exacting requirements of the mental tendencies find in the exercise of the fine discriminative and mathematical attributes of mind required in the study of astronomy, probably afford a vent for this condition in Flammarion to such an extent as to very nearly, if not quite, harmonize his nature.

Uranus in Virgo.—The sign Virgo represents the intuitive mind, and the faculty of discrimination. The intuitive mind is related to the reasoning mind, but is not a part of it. It may be likened to an open door set between possessions marked by certain limits, and possible possessions for which no limit can be determined. The intuitive mind may, therefore, be said to be the open door between the reasoning mind and knowledge of causation. The highly refined spiritual qualities of Uranus, imparted to the nature through the function of intuition, give delicacy and spirituality to the intuitive perceptions and to the discriminative faculty, and enable the mind to penetrate into far distant realms of causation.

Saturn and Jupiter in Cancer unite in endowing the mind with high ideals of home and family life, and in creating dissatisfaction with regard to life on the generative plane. They also strengthen the lungs, and give strength and breadth to the chest.

Mars in Scorpio intensifies the selfish propensities and the love of power, pride of family, appearance, and possessions. In this position, the discordant, material qualities of the mythological "god of war" are imparted to the nature through the very gateway of life, thus being enabled to enter most interiorly into every attribute and quality of the nature. The

general effect of Mars in this position is to lower the moral tone of the character somewhat, and to emphasize the positive, harsh coloring given to the mind by the Moon in Virgo. The positions of Mars and the Moon indicate the will that would bend all persons to its sway.

Venus in Virgo unites her forces with those of the mystical planet Uranus in refining the mental and physical qualities, and giving direction to the mind. She adds warmth, grace and beauty to the love nature, and to the musical, poetic and artistic endowments. Venus is in her home position here, which endows the nature with the qualities of Virgo in very nearly the proportion which would obtain were the earth in that sign.\*

Mercury in Aquarius.—This rapidly moving planet in the sign representing the nerves of sensation, serves to strengthen the nervous system, and to give love of bodily activity. . It also indicates pride of external appearance and love of show, and adds to the business qualities of Pisces. The active, restless tendencies of the Pisces nature are augmented by the qualities derived from the position of this planet. It would be an utter impossibility for our subject to lead an indolent life; he must be an indefatigable worker.

The planet ruling the life, namely, Venus, led out by the mystical Uranus, and both joined to the Moon in Virgo, are the factors which determined Flammarion's choice of vocation. His eminent position before the world is due, first, to these natural gifts, and second, to the steady, persistent pushing forward of the restless Pisces nature, intensified by Mercury in Aquarius, Mars in Scorpio, and the Moon in Virgo,—the latter giving extremely critical tendencies and dissatisfaction with achievements,—a nature which nothing of an earthly character can satisfy or endow with peace or contentment.

In considering the general effect of the planetary positions upon the man as a whole, we find three planets in Virgo, governing the intuitions and endowing him with vivid imagination, a love of the occult and the unusual, and an intense love of the beautiful and harmonious, to an extent that beauty in art will lead out his soul from the intuitive knowledges far into

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\* This is true because Venus is in the square of the native sign.

unknown realms of thought and imagery. While he is of a nervous, restless temperament, yet at times, when he can lay the body down restfully, the influence of Uranus will carry him away into the wonder realms of unknown spheres, where he can revel in its delights as long as his restless, practical nature will permit; and were it not for social position, he would give to the world some of the most startling ideas of this wonder-revealing century. It will be a surprise to us, if he does not leave to the world a legacy of unpublished manuscript which, in this rapidly advancing age, will become of great suggestive value.

It is utterly impossible to say what such a mind would make his home and domestic life; for Saturn and Jupiter, both being in Cancer, give him ideals so far transcending the conditions and facilities of earth, that, no matter what his resources may be, he can never be satisfied with his home conditions. He is a man who feels himself alone in the world; and, if we could walk into his apartments, we should expect to find there the most unusual arrangements and extraordinary furnishings with which circumstances would permit him to surround himself. He should never marry; for, if he did, his life would become thereby more miserable, and his restless dissatisfaction would be intensified. It is utterly impossible to give a description of the nature and habits of such an one, because all his intuitions and intellectual ideas, appetites, and passions are of the most extraordinary character, so that his nature can be satisfied with nothing that pertains to this world. In every department, he uses the things of the world as of necessity, but lives in a world all his own.

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For in the air did I behold, indeed,  
An Eagle and a Serpent wreathed in fight.  
What Life, what Power, was kindled and arose  
Within the sphere of that appalling fray!  
For from the encounter of those wondrous foes  
A vapor like the sea's suspended spray  
Hung gathered: in the void air far away  
Floated the shattered plumes; bright scales did leap  
Where'er the Eagle's talons made their way,  
Like sparks into the darkness: as they sweep,  
Blood stains the snowy foam of the tumultuous Deep.

### "THE SIERRAS."

Stand here with me and look ye hence ;

Behold the rugged mountains ! how afar  
They rear their lofty heads into the depths  
Of ether space, upon each brow

A crown of spotless white, a diadem of snow.

Mark ye ! how within their bosom sleeps,  
Enwrapped in loneliness and nameless mystery,

The Father of the all. Headstones are they,  
Which mark his resting place ; and there he sleeps  
In peace, within the very tombs which he himself hath made.

So doth he sleep within the hearts of men,  
Calm, serene, untouched, untroubled by the storms  
That rage within their bosoms.

So will he sleep as long as storms may rage,—

As long as there remains  
One jot of human passion to be stirred  
By aught of man's emotion.

Still on he'll sleep, and on, until the heart  
O'erburdened and weighed down with heavy grief  
Hath sorrowed till it break.

Then, when ambition's dead, desire and sense no more

Can sway, nor passion rule, and o'er the man  
A holy stillness falls, and in the heart,

Where once fierce passion burned and leaped and surged,  
An unmoved silence reigns supreme.

As deep as that within those solitudes  
Of peaks and jagged sides and unknown depths,—

Then will he waken and heal all wounds,  
He'll wipe the tears from off all faces, and his arm  
Will gather them from out their bonds.

And break their chains, and set them free

To slave no more forever.

R. HARRY DILLEY.

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God never turns a deaf ear to the cry of the distressed. His hand is continually outstretched to sustain the weak and faltering. Man, however, in his blind ignorance frequently thrusts it aside and falls into the pit of skepticism and darkness.

## STRAY THOUGHTS.

BY H. E. BUTLER.

Where are the covenant people? God said by the prophet Jeremiah (XXXI. 31): "Behold, the days come, saith Yahveh, that I will make a new covenant with the house of Israel, and with the house of Judah." During the years of 1869 and 1870, and for a period of about seven years following that time, the Lord stirred the spirit of certain ministers and others, to go forth and preach the gospel of perfect holiness; and to set forth before the people, that, in order to reach that perfect holiness, it was necessary to make a new covenant between God and themselves: and that covenant consisted of almost the identical conditions of the covenant made between God and the children of Israel in the wilderness of Sinai. (Read Exodus XIX.)

It was understood by this people, that, before they could be wholly sanctified to God and made perfect in his sight, they must surrender to him all loves, hopes, and desires of a merely earthly nature, dedicating home, family, social position, wealth, and emoluments,—all to the Lord; and that they must promise absolute obedience to his guidance. When this was done from the heart, they were consciously accepted by God as his beloved children; and, as long as they were obedient and kept the conditions of their covenant, they were indeed acceptable unto him, and were led on into new and higher truths as fast and as far as they would follow.

The most of them distrusted the Lord, and were afraid to follow him in anything beyond what they had already accepted as truth and as essential to their salvation. But the Lord fulfilled his part of the covenant wholly, and opened his treasure house and poured in wealth and all the good things of earth in great abundance; and yet they rebelled against their covenant relations with him, as did their fathers in the wilderness of Sin, and set their heart upon the things which God gave them, more

than upon their covenant relations with him. (Read Hosea II.)

And of those who entered into that covenant, are there none who have kept it wholly? If there be any of this class of people into whose hands these words may fall, let them go within and answer to themselves the questions: Have I been faithful to my covenant relation? If not, why not? We can promise this people as surely as Yahveh lives and has kept his part of the covenant, so surely will he fulfil his word by the prophet Hosea in the chapter above referred to: "For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and I will recover my wool and my flax given to cover her nakedness."

Thus, in this symbolic language, God has said that he will strip you of the good things that you now possess, and bring you to the most dire want and necessity, so that every hope on earth may fail you; then will you remember your covenant relations, and the good things which he gave you, both physically and spiritually. Therein will he fulfil his words by Hosea (verse 15): He will give you "the valley of Achor [trouble] for a door of hope."

When your eyes are opened, and you look about you and see what God has been doing with his people for the last thirty years, you will see that every step of the way was foretold, and has been followed by his people to the letter; and the sooner you awake and renew your covenant and "obey his voice indeed," the sooner will you be relieved from the terrible disasters that are rapidly gathering over and around you and the world at large; for you are not your own, and have not the same rights as have those who have not made this covenant. "The Lord hath sworn, and will not repent. Thou art a priest forever after the order of Melchizedek." For he "will cause you to pass under the rod;" and you will be made to feel the weight of it, until you remember your covenant and return unto him. Then will he fulfil his word, "And I will bring you into the bond of the covenant, and I will purge out from among you the rebels, and them that transgress against me: I

will bring them forth out of the country where they sojourn,  
\* \* \* and ye shall know that I will be what I will to be."

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No doubt the question often arises in the mind of the truly devoted Christian: What is the use of all this effort toward attainment? Is it not enough to do the best we can from day to day? To the last question we would answer, Yes: it is enough to do the best you can. But is it doing so when you persistently remain where your fathers and grandfathers have been for centuries, and when you steadily refuse to either examine into, or question the possibility of new light being sent you by the Lord. As to the first question: It will be found by all sincere devout Christians, that, as soon as they lay aside their own personal prejudices, and have a sincere desire to know God's will concerning them, they will find that the guiding Spirit will at once begin to impress their intelligence with the importance of applying some method not heretofore in use by the Church; and we feel perfectly safe in promising them, that, if they will yield one point to the guiding Spirit of God, they will immediately find themselves in so much greater harmony with the Spirit that they will have no further doubt as to their course being in accordance with the divine will. They will also find that further means will be given them; and so, as fast as they take one step, another will open before them, leading the soul's consciousness and the physical intelligence into degrees of perfection before God, heretofore unknown, and at present believed to be impossible.

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The way of attainment in any and all spheres of life is the way of struggle. Even life itself is a struggle. Everything that lives is strong and vigorous in so far as it uses its energies; and in so far as the powers of action, mental or physical, are not used, all men and things become weak and incapable. Therefore the ancient philosophy known as the Stoic was and is one of the most valuable that has ever been known to the world. Woman is weaker and more delicate than man, mainly because she is more inactive. Men are weak and delicate in so



far as they readily yield to feelings of weakness and inability to act, and are strong and healthful in proportion to their inclination to ignore feelings and press forward in energetic activity.

There are two spheres of life in which all men and women to a greater or less extent live. First, is the physical, reasoning consciousness. Few have an idea of anything but the physical senses; yet the men and women most successful in the world are those governed by the soul consciousness, the intuitive faculties, which are one and the same thing. One dependent entirely upon the reason and physical senses is either a person relying upon education alone, or is ignorant and worthless. The class dependent upon book knowledge are useful members of society only in the sphere of teachers, mathematicians, accountants, and like spheres of activity. As soon as a man or woman takes the lead in any business,—in fact, in any sphere of action,—he must either have intuition or psychic perception to guide him, or his failure is certain. The Esoteric Methods are designed to develop the intuitive and the psychic perception to a phenomenal extent.

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### EMOTION, A BURDEN.

Unto the onward Pilgrim  
Talk not of church or creed,  
Of saintly prayer and music  
That but the senses feed.  
He does not need emotion,  
That paltry, sickly thing  
That's held its sway for ages,—  
And how we've helped it cling!  
We've gilded it with beauty,  
We've called it every name  
That would enhance its grandeur  
Or add unto its fame.  
We've painted it in pictures,  
We've played it on our stage,  
And studies in emotions  
In books are all the rage.

Emotions warp our nature,  
They make our eyes so blind

To truth-rays that are shining  
Eager to light our mind.  
Emotions are the cankers  
That eat our heart away.  
They help us grow more selfish,  
They drag us down each day.  
They keep our souls from growing,  
They make our senses fill  
With longings for flesh-pleasure  
That murder while they thrill.

Emotions are the burdens  
We've borne so many years;  
And yet we fondly hug them,  
And glory in their tears!  
The soul that's learned its lesson,  
Needs but the silence, calm,  
That strengthens clearest vision,  
That changes cannot harm.

MRS. M. G. T. STEMPLE.

## CONTRIBUTIONS AND ANSWERS TO QUESTIONS.

[We invite contributions and questions that will be of practical use to the seeker after truth. We also desire that Esoteric students send us the experiences that come to them through living the regenerate life. All are invited to make use of this department. We consider it a great help to our readers, as it brings out thoughts that otherwise would not find expression.]

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### ANSWERS TO ASTROLOGICAL CORRESPONDENTS.

BY DAVID LUND.

J. G. G. Jan. 28, 1854, 10.50 a. m. South Wales, Great Britain. 16° 8' on the ascendant; therefore Venus rules the horoscope, and Saturn and Uranus are in the ascending angle. You are born and polarized in ♄. You inherit a great fondness and inclination for the Occult Sciences. You have developed up to clairvoyance, and by leading an all-round esoteric life, you would have beautiful visions and dreams; but you must overcome your natural love for society and public life, and withdraw within yourself—polarize inwards instead of outwards. You are liable to sudden and unexpected changes; and 1903 will be an evil period for that.

Mrs. J. G. G. Dec. 13, 1844. No time given. South Wales, Great Britain.

♂ in ♏; ♀ in ♄. You have an active nervous temperament, and are liable to nervous exhaustion through over exertion; thus you will waste your energies, which is a great hinderance to soul development. Therefore you must overcome that evil part of your horoscope. Formulate your desires and plod steadily and calmly on toward their fulfilment. Look within yourself, and keep repeating daily, "My soul, wait thou only on God." 1896 will be an unsettled year for you; but make no changes, if possible.

A new Subscriber. April 9, 1844. No time given, no birthplace. Born in ♏, the head of the intellectual trinity, and polarized in ♏, the head of the trinity of service. I judge you will lead an active, busy life, and be fond of politics, society, etc., which you will have to overcome if you intend to start on the *Via Dolorosa*; and you must give up all stimulants and narcotics, and get control of your body. Music would be of advantage to you; read "Practical Methods." 1898 will be an evil year for you. Guard against accidents in your knees and joints; and do not worry about business affairs, as it will affect your brain.

H. J. M. July 17, 1869, noon-day. Lacrosse, Wis.

20° Libra on the ascendant, so that Venus is your ruling planet. ♊ is your natal sign, and you are polarized in ♎. You reached a consciousness of your soul powers in a former life; and the transcendental will occupy the chief place in your mind during your present incarnation. You have developed to clairvoyance, and are inspirational, and you have the power to penetrate through the astral plane, and inspire and see in the spiritual realm. I see danger that you will be flung back through an unhappy marriage. 1895 and 1896 will be evil years for you, may have trouble and bother about money matters. Do not speculate.

E. H. P. March 14, 1876, 9.30 p. m. Aahem, Germany.

The beginning of ♎ rising; therefore the fiery Mars is your ruling planet. ⊕ in ♋, and ♃ in ♎. You are a somnambulist, and may tell secrets while you sleep. I judge you will make many changes and journeys during life, and I see danger on the water. You will lack conjugality, and you will be far best unmarried on any plane of life. I advise you to particularly guard against temptations, and a fondness for stimulants, for which I see great danger. You must overcome these tendencies in your nature by will power; for only to him that overcometh are all the promises made. From the end of 1895 to the end of 1897 will be an evil period for you; and if you change, you will make a wrong move.

H. H. B. June 6, 1855, 1 a. m. Morris, Ills.

♋ on the ascendant, so that Jupiter is your ruling planet. Born with the ⊕ in ♏, and the ♃ in ♋. Clairvoyance is highly developed in you. If you cannot see normally, use the crystal or some other medium; or press your eyelids gently with your fingers when you retire for the night: you will see your dominant color, which is explained in "The Seven Creative Principles." You will also see the finer ethers on the material plane, and the many wonderful things on the astral plane, which teems with busy life; but remember it is only the astral plane, and therefore you must guard against delusions and false impressions from its inhabitants, etc. It is only when you penetrate to the spiritual plane that you will be above delusion. You will be of a restless, fretful, anxious, and dissatisfied turn of mind, which, in order to make attainments, you will have to subject to your will. I see no evil before you for some time.

H. W. Jan. 12, 1855. No time. Franklin, Vt.

Born in ♊, and polarized in ♎, and therefore, with proper training, you would be well fitted to serve the cause of the upliftment of humanity, which must be accomplished before any one individual can make high attainments with any degree of use and safety. It is for this reason that the saviors of the world have ever been persecuted.

You must particularly avoid anger, to which you may be inclined ; for nothing retards the development of the soul powers more than that. The elementals and other finer forces will not obey us until we have first conquered these weaknesses and evils in ourselves. 1896 and 1897 will be very evil years for you. Enter into no new undertakings.

W. S. F. March 20, 1849, 5 a. m. St. Paul, Minn.

Pisces rising at birth, and Jupiter is your ruling planet. You were born between ♄ and ♃, and polarized in ♋. You will be versatile in your nature ; and from the positions of the planets you will have great magnetic power and influence, which will make themselves felt on all sides if you live the Esoteric life. But I judge you will often be flung back during life, which would give you opportunities to develop a strong will. The soul *appears* to go back in order to learn something that is necessary to enable it to reach higher ground ; or, as the French ingeniously put it, *Reculer pour mieux sauter*.—one step backward to take a long leap forward. 1895, '96, and '97, will be evil years for you for all things. Be careful.

D. D. I. Aug. 17, 1877, 11.00 a. m. Athol, Idaho.

2° ♍ on the ascendant, and Mars is your ruling planet. ⊕ in ♏ ; ☿ in ♌. The subjects of courtship and marriage are the evil sides of your horoscope. On those questions you have brought evil Karma from your former life, because, "like the man that was blind from his birth" and taken to the Nazarene, the cause was not begun in this life. Therefore you will be subject to crosses and disappointments in love, and liable to scandal and misfortune through the opposite sex. You cannot be too guarded on this point. It will be difficult for you to overcome the attractions of the senses. You should rise early, and take the sponge bath and outdoor exercise. Also restrain your restless activity of mind, and strive daily to cultivate a habit of repose, with your thoughts directed to the centre of your being, to which you must continually bring them back when they attempt to wander away. Be very careful during 1896 and '97. In the meantime read pages 178, 264, 289, and 373 of Vol. VIII. of THE ESOTERIC.

Manchild. March 13, 1836, early a. m. Birmingham. Eng.

Born in ♄ and polarized in ♊. If you have not yet developed above the influence of "your stars," your thoughts and inclinations will be very much directed to external affairs, with a tendency to have too many things going at once. This course must be exactly reversed in order to make "occult" attainments. Remember this occult law : "All things come from within"—write that law on your heart—and turn your gaze within and ask at the center of your being for what you want, and the desires of your heart will be granted to you. But be careful to ask for nothing that is not of use for your soul develop-

ment, or else what you ask for will not prove a blessing to you. Read the "Seven Creative Principles," and the "Narrow Way of Attainment." 1896 will be an evil period for you; do not speculate etc.

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QUESTIONS AND ANSWERS.

PHILADELPHIA, Penn., 1896.

ESOTERIC PUBLISHING CO.

*Dear Sirs,*—Please inform me through your columns or otherwise what you think Christ's mission was. Through your teachings we will all become on this earth gods, or like to gods; if we, through *regeneration* and the higher life become gods, is then redemption fulfilled? Very truly,

O. D. SCHAUL.

*Ans.* The above letter contains three questions. First, the one in regard to Christ's mission; second, as to our being gods; third, in reference to the redemption.

First, as to Christ's mission: It was to bring to earth qualities of life, and the knowledge of methods a perfect application of which will bring as a result the manifestation of the sons of God. We see throughout the Bible history, that, in the evolution of the race, there have been individuals who have inspired, received from God, new qualities and higher ones than those before upon the earth. Among these we might mention Adam, Enoch, Noah, Abraham and Jesus. By receiving those higher qualities of spirit life, by living them, thinking them, and talking them in the world, they became the seed men.

Jesus, however, came as the manifestation of the Word, or the expression of the purpose of God in the beginning; and in his own parable of the sower who sows the seed,—the seed being the word of his gospel,—he set forth his mission quite completely. As the prophet Isaiah said: "He was manifest that he might bring many sons unto God." He, in his day, was the only begotten of the Father; but, when the many sons are brought unto God, then will be answered your second question; for, according to John x. 34-36, Jesus himself quoted Psalm LXXXII.: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" This makes it plain that it was the doctrine of Jesus that the sons of men are to become the sons of God; for he made it a most impressive truth that men, in order to receive salvation, must be begotten of God (translated in our version, born).

As to the third question: True it is that through regeneration we become gods, being the sons of God; but the redemption, or the work for which Jesus came, is not fulfilled until these sons of God

have taken the kingdom and the dominion over the earth, or, in other words, have established God's kingdom on earth. The ultimating steps in this direction were revealed to John in Rev. VII. XIV. XXI. XXII. See "Bible Reviews" on this subject. It is because of these things that we feel called upon to come out from the world, and to prepare a place for the gathering of the first ripe fruit to be harvested from the seed sown by Jesus and his disciples; so that that body may be prepared, and become the temple for the indwelling God and Father, and that they may receive their inheritance.—[Ed.

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EXTRACT FROM A PRIVATE LETTER RECEIVED BY ONE OF THE  
FRATERNITY.

Two years and a half ago I became interested in Spiritualism, and, as far as opportunity permitted, began to study it. I was told by various mediums that I myself had some gifts in that direction, and I tried to develop them. I think I worked on those lines for about six or nine months. My perpetual question used to be, "What is God?" I would ask this over and over again, also "What is heaven?" "Where is it?" "What is it?" All at once, when asking the question, "What is God?" I seemed to sense its answer with my interior vision. It seemed as if I saw a great center of white light in a state of constant vibration, sending out magnetic waves of light extending on and on. I could see, too, this world touched by them. This light seemed expressed in the word "Good;" and whoever was touched by a spark of it was drawn toward the great white center. All this was borne in upon me as my view of God. I shall never forget it, nor the impression it made upon me. From that moment Spiritualism was a delusion: I knew that there was something far beyond it, so I set to work searching for my "Holy Grail." Just at that time the Universalist Pulpit was filled by the most advanced thinker our city had ever known. He was a brave man,—he attempted to teach the regenerate life with all its advantages. At first I could see no reason in his teachings; but soon, as my intuitive faculties began to quicken, I wanted to know more, and questioned him personally about these matters of such importance. He told me of THE ESOTERIC MAGAZINE, also a personal anecdote of Mr. Butler's early struggles for light on this subject, which resulted in his writing Solar Biology. I was much interested. I subscribed for the Magazine, read it; but did not study it really, for I was all the time reading other occult works. Still I would find myself in my best and purest moods always turning toward THE ESOTERIC, and each time reading it with a different feeling. It grew to be my belief. I felt that what it taught was true, the truest truths, which grew more reasonable and practical.

We publish the above extract simply because it is a perfect example of the way in which the Spirit of God leads his people to the truth, and because of the excellent idea of God given in revelation to the writer.—[Ed.

## BOOK REVIEWS.

We have before us "In the Sanctuary," a sequel to "On the Heights of Himalay," by A. Van der Naillen. The author in his preface says: "The publication, at this late date, of a sequel to "On the Heights of Himalay," may strike our readers as being somewhat out of chronological consistency. The fact is that it has been unexpectedly delayed by the author's discovery of the existence of an order of occultists higher than those described in "On the Heights of Himalay." It was his intention to have issued a sequel two years ago, but his investigation, made in the direction of this mysterious order, brought to his knowledge so many momentous facts in connection with the origin of religious observances and their significations that the faithful exposition of them necessarily consumed much time." This work is devoted to an effort to show that, in the Romish Church, there are those who have gotten hold upon the highest cult of the world. A claim is made—which corresponds with statements made in our Bible Reviews—that that church had from the beginning the true knowledge, which, had they been lived up to and properly used, would have led to the highest ultimates. The book dignifies all that relates to the external forms of the Romish Church—its ritual, usages, and symbols—and many of its interior doctrines, as handed down from the ancient Egyptian Magic. We recognize much truth in his claims; but, as to its cult being higher than the Egyptian or the Hindoo, one of two things is certain, either Rome has false conceptions, or the author is ignorant of the laws and methods of the leaders of that body. If he had not essayed to give the full text of the initiations and the lessons imparted by the Hierophant, we should have been more impressed by his narration. But we can say this: By working out his suggestions, the Romanists can justify the claim—which they so unhesitatingly make—to the occult knowledge and powers. The work is certainly well written, and in our estimation is transcendently more attractive than its predecessor, "On the Heights of Himalay." In its suggestions as to the occult meaning of the ritual and usages of the Romish Church, we know of no parallel. It is a book destined to have large circulation, and will excite much interest in the occult as embodied in the Roman Catholic Church. The work is a number of the "California Authors' Series," issued quarterly; annual subscription \$2.00, single copies 50cts. Published by William Doxey, San Francisco.

*The Arena* for March is an unusually able issue of this progressive and popular review; it is also marked by a variety of topics and a masterly handling of the same seldom found in our present day periodicals. The opening paper is on "Mexico in Mid-Winter," by Justice Walter Clark, L. L. D., of the Supreme Bench of North Carolina—it is clear, concise and suggestive, while the interest is greatly enhanced by eleven full pages views of Mexican scenery, which will delight all lovers of art and Nature. The Editor of *The Arena* also contributes an illustrated paper entitled "A Successful Experiment for the Maintenance of Self-Respecting Manhood." Dr. John Clark Ridpath, America's most popular historian completes the first part of his remarkable papers on "The Bond and the Dollar." In this issue Dr. Ridpath has discussed the historical aspect of the problem—in three succeeding papers he will present his views as to the best remedies for present deplorable social and political conditions. Dr. Hamilton Osgood, one of the foremost members of the Massachusetts Medical Society, turns aside from professional duties

to discuss in a most charming manner Maeterlinck and Emerson. Maeterlinck has been frequently termed the Shakespeare of Belgium, and men and women of culture will greatly enjoy this delightful paper. Rev. Frank M. Goodchild contributes a striking paper upon the [Social Evil in Philadelphia; this contribution will do much toward awakening easy going conservatism to the real danger at its door. Professor Frank Parsons continues his terrible arraignment of the Western Union Telegraph Company, giving an amazing amount of facts and arguments, which gain strength by the temperate character of the discussion. Professor J. Herber Smith, who for twelve years has occupied the chair of *Materia Medica* in the Boston University School of Medicine, contributes a very scholarly paper on "Cremation for Infected Bodies." United States Senator Marion Butler, of North Carolina, argues for Free Silver from the point of view of a Southern Statesman. Professor George D. Herron contributes a very thoughtful paper on "The Social Value of Individual Failure." George B. Waldron, A. M. writes in a most thoughtful manner on "Wealth Production and Consumption." This paper is accompanied with numerous valuable tables and diagrams. There are also three notable contributions on live topics by representative women of America. Marion Foster Washburn discusses "The Educational Crisis in Chicago." Margaret Noble Lee writes on "Bishop Doane and Woman Suffrage," and Abby Morton Diaz, in a paper on "The Human Problem according to Law," indicates how deeply thoughtful women of our time are probing great fundamental questions.

General A. W. Greely, in considering "The Personal Side of Washington" in *April Ladies' Home Journal*, will bring to bear interesting light upon him as son, husband, neighbor, business man, slave owner (as were nearly all Virginia land-owners in his day), and Christian. With respect to the charges that Washington was neither a dutiful nor a loving son, General Greely will say:

" \* \* \* There seems, indeed, to have been what may be called an incompatibility of temperament, arising possibly from their possessing strong and similar characters. \* \* \* It should be remembered that Washington's training in the broad school of politics and war threw him not only in contact with the sturdy, rough humanity of the frontier, but also with cultured men of all professions, while his mother's life was practically confined to a single Virginia county. \* \* \* To his mother, whose material conditions in middle life were, if anything, superior to those of her earlier years, it seemed no less than proper that the Colony of Virginia should settle a pension upon her for her son's services, and it took Washington's direct influence to prevent such action being taken by the Virginia Legislature. Nearly every letter of the mother is a complaint of the hard times and the difficulties under which she exists, the inference being doubtless conveyed that Washington was neglectful of her. \* \* \* The determined old lady, then some eighty years of age, persisted in maintaining an establishment, and in conducting a plantation of which she was sole mistress, and which she could not herself manage. At the same time she considered that her son was a banker, who could be drawn on to make good all deficiencies resulting from thievish overseers, bad management, and unfavorable crop conditions. These drafts Washington had met uncomplainingly for years, and even then sent her the last money he had in hand. \* \* \* Advising his mother to lease her estate and live with one of her children he offered her a home at Mount Vernon, but as an honest man and filial son he stated clearly the situation and its alternatives. In a house constantly filled with distinguished visitors she must either dress daily for dinner, or come in her ordinary costume (which it is well understood was not suited for company), to the mortification of himself and his wife, or she must live in her own rooms, which would be trying to her. There was no suggestion that she should not visit him. On the contrary, the letter urged that she should live with some of her children, and, if she preferred it, at Mount Vernon."

We have before us a booklet of 31 pages entitled "Yourself," by Henry S.



Taft, Providence, R. I. The author considers the principles of mental healing from the standpoint of perfect reliance in God. He handles the subject in a devout Christian spirit, as one whose experience has given him to know the efficacy of true faith in God. No one can read, understand, and apply the methods taught by this little work without obtaining the desired results. He seems to be one among the few who are approaching the center of power. Of course he can never reach it in its fulness without the regenerate life; but those who are living that life can study this little book and apply its teaching to good advantage. It is a work that we would like to see in the hands of every seeker after divine truth. It is sold for 25 cts. by the Purdy Publishing Company, McVickers Theatre Bldg. Chicago, Ill.

"*Times of Restitution and Prophetic Review*, An Independent Monthly Magazine, devoted to analytical and exegetical Bible study, and to the rational exposition of Prophecy with reference to present and near future Messianic times," is an Adventist organ, published in East Liverpool, Ohio, by W. A. Wallace. It gives evidence that the contributors are thorough Bible students from the materialistic standpoint. We recognize that standpoint as being one of the phases of divine truth; and, therefore, we would like to recommend this magazine as one which should be read by a certain class of keenly discriminative minds, were it not that it is stamped on almost every page with the spirit of bigotry and intolerance to every form of belief and thought but its own. As it is difficult for a sensitive to read such a work without imbibing of its spirit, we cannot recommend it to public attention.

The General of the Army, the General commanding the U. S. Corps of Engineers, Vice-Pres. Webb of the New York Central, and John Jacob Astor, compose *The Cosmopolitan Magazine's* Board of Judges to decide the merits of the Horseless Carriages which will be entered in the May trials, for which *The Cosmopolitan* offers \$3000 in prizes. This committee is undoubtedly the most distinguished that has ever consented to act upon the occasion of the trial of a new and useful invention. The interest which these gentlemen have shown in accepting places upon the Committee is indicative of the importance of the subject, and that the contest itself will be watched with marked interest on both sides of the Atlantic.

"*The Temple of Health*" is "a monthly journal devoted to life, health, hygiene, and home." It is an eight-page paper well gotten out, and contains valuable practical thought on the care of the body, and, in fact, seems to take up nearly every phase of advanced thought. The subjects are lucidly treated as by one who knows whereof he writes. The paper seems to be filled from beginning to end with suggestions for thought. If every issue is as good as the one before us—Vol. III. No. 7—we wish it a large circulation and careful reading. Address The Temple of Health, San Diego, California.

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## EDITORIAL.

The columns of THE ESOTERIC are almost exclusively filled by contributions from members of the Fraternity. We repeat a request which we have before made to Esoteric students: Form the habit of writing your best thoughts; and when you have produced something that you feel is orderly and would be profitable to the reading public, send it to us for publication in

THE ESOTERIC. We will select from such material those articles which we deem most suitable. No one should feel sensitive in regard to the publication of his articles. The writing of thought will get you into the habit of thinking in an orderly manner, and will be a great aid to you in development. It will, therefore, be of great profit to you and to the world, even though nothing you write is ever published. There are three requisites to make poetry acceptable: first, the rhythm; second, the imagery; third, the sentiment or lesson to be taught. And unless a poem possess all three requisites it is not readable; for it should present to the reader an ideal of harmony, beauty and excellence, so as to lift the mind into a sphere of idealism which is harmonious and elevating. In writing a prose article, one can frequently express a thought and present a picture in poetry that will greatly aid in elucidating the idea under consideration. We have often thought that the real use of poetry is only in this connection. It really serves the same office in literature that music does in religious services or public speaking.

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The articles entitled "Regeneration in Patristics," which have been running in the columns of the last three numbers of this Magazine, were important in that they showed that the idea of regeneration, as promulgated by THE ESOTERIC, is by no means new or original with the Esoteric movement: but that it was the doctrine of the early church before it had become corrupt and had forsaken the teachings of our Lord Jesus, the Christ. We have now discontinued these articles, feeling that the object has been attained. They will serve as a standing record for those who wish to doubt the validity of this tenet as a Christian doctrine. These articles also show how the early Fathers in various ways put interpretations upon this truth to suit their own peculiar ideas; and in them may be seen the beginnings of the divergence from the pure teachings of Jesus of Nazareth.

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## THE TEMPLE OF GOD.

BY H. E. BUTLER.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—I. Cor. III. 16, 17.

The Apostle Paul was the most learned of the Bible writers; but the lines of research in which his study had led, seem to be a subject entirely overlooked by the teachers of modern Theology. The fact that he was the pupil of Gamaliel, who was a Pharisee and the President of the great Sanhedrim, shows that his education was of the nature of the Cabala, which, as all modern students know, was of a mystic character. Therefore it is clear that, whatever his education was, it was in the line of metaphysics and of the study of nature from the occult standpoint; and we think that no one will deny that those old Rabbis had greater knowledge in cosmology than the teachers of modern times. And when the Apostle Paul said to the converts of the Early Church who were "begotten of God," "Ye are the temple of God," he must have certainly based his assertion upon knowledge gained through his profound studies made clear by his spiritual illumination. Therefore it will be necessary for us to look into nature and her laws for a correct understanding of this subject.

Before proceeding in this direction, let us notice still more mystic language found in Ezekiel XXIII. Read the whole chapter; we will not quote. God here compares the houses of Israel and Judah to two wives or women, daughters of one mother, who commit whoredoms and are very lewd. It will also be seen that the Lord implies that these two women were his wives; as

in verse 35 he says, "Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms." Jeremiah (III. 8) seems to have repeated the same thought when he said, "And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

Now here arises a question: Why should God so repeatedly throughout the prophets call the whole house of Israel and of Judah a woman and a wife, a harlot, etc.; and again, why was it so persistently believed by the early Fathers of the Church that the source of all sins is sexual sin. (See "Regeneration in Patristics.") We believe that the Apostle Paul had an understanding of the mystery of the regenerate life; and the article just referred to gives evidence that this was the leading thought committed to the Early Church. Now, if there is truth and vitality in the Biblical teachings, it is so because they are in harmony with God's methods manifest in the laws of creation. We believe that the scientific axiom that there are no leaps or jumps in nature is a true one; and, therefore, we will find a regular series of unfoldment and growth, from the lowest organism of animate life to the highest angelic existence; and, as "what God doeth is forever," whatever laws are operative in production, growth, and development in any stage of life, must be continuous in all stages of living existence.

Therefore, in order to find a solution of this problem, it becomes necessary that we turn our attention, as did our Lord Jesus Christ, to nature and her methods. When we do, comprehensively speaking, we find that all nature is generation, and that all matter is the womb that receives the fructifying influence of the life that descends into it. It was because of this that all the old masters in Philosophy used the earth, or matter, as a symbol of woman, and the Spirit as expressive of the Father. Every scientific student knows well that generation is preeminently the predominant manifestation in everything that lives or grows, let it be vegetable or animal. All know, but few realize, that, when they pluck the most beautiful flower, whose appearance and aroma seem to call out the purest and highest love in the pure minded individual, that blossom is literally a sex function being impregnated with creative life.

How well we know that marriage is the God-ordained method for producing offspring! and all our social system and laws are carefully framed for the protection and perfection of this one principle, for it is accepted that it is the foundation of all human happiness. And, since we see that all nature is dominated by this principle of creation, may we not reasonably conclude that the planet itself is but a matrix in which the Father is materializing himself.

It is held by the scientific investigator that the human body, although one organism, has many functions, all diverse in their office and nature, and each having a procreative principle in itself by which it is perpetuated; that each of these functions is made up of great numbers of cells, each in turn reproducing its kind, the old dying and being replaced by the new. Some have gone so far as to proclaim that every molecule, although so diminutive as to be almost beyond the reach of our most powerful microscope, is following out the same great law of propagation. Thus we see that the body of man is the microcosm controlled by the same general principles and laws as is the macrocosm. In the latter we find a great diversity of apparent separate organisms, from the minutest microscopic insect up through all forms of life, and all dependent upon and living from the common life of the planet; the planet with all its inhabitants is subsisting from and animated by the one creative life (spirit): and this life is, again, a unity with all life in the universe. The burning suns from whose life we live, are but the fires of the divine passion (love), and all governed by laws producing the succession of events, or periodicity (see principles laid down in Solar Biology, giving nature and quality to individual life): and each of these worlds—for the suns are only worlds in a higher state of development—is but the mind organ of Divinity and the sex organ of creative energy.

The question now arises, What did Paul have in mind when he said, "Ye are the temple of God," and that, "if any man defile the temple of God, him will God destroy?" This question can be only answered by a consideration of the purpose of God in the work of creation, and by directly allying the divine methods—which we have been examining—to that purpose. Therefore we are necessitated to return to Bible history, as it accords with natural history, and also with the evidences which we have above shown. We read in Genesis that God said to

Adam, "Multiply and *replenish* the earth;" that is, supply it again with inhabitants. Further on in this history we read that the sons of God saw the daughters of men and took to themselves wives as it pleased them, and that it displeased the Lord. Here inferentially is brought to light two facts: first, that they were called the sons of God, in contradistinction to the sons and daughters of men; second, that intermarrying with the daughters of men displeased the Lord; that is, it was not according to his purpose that they intermix with a lower order of people, thus showing that it was his design to have, as the prophet said, a pure seed, that he might people the earth with a higher order of humanity.

By carefully reading the history of God's dealings with Israel from the time of the account of creation up to the advent of Christ, it becomes evident that God's purpose was to rear a high and holy order of humanity; and special and most stringent laws were given governing the order of generation. So much so that his Israel was taught that it was the highest aim of life to bring into existence children, and to educate and rear them in the fear and reverence of God and his laws. According to their education, it became a sin to enter into the most sacred relation of the sex for any other object than that of producing offspring. They were originally taught, under the law, that their bodies were the Lord's, and that the begetting of a child was an act of the most sacred devotion. So deeply was this impressed upon the race from the beginning that Eve said on the birth of her first born, "I have gotten a man from God."

Wherever and whenever men and women have met in the *purity* of that holy relation, they have been conscious of the divine overshadowing, so that the child thus conceived and born was truly the son of God. Therefore the word of the Psalmist quoted by our Lord: "Is it not written in your law, I said, Ye are Gods?" and when God sent Moses to Pharaoh with a message for the deliverance of his people, he said: "Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first born," thus acknowledging the children of Israel as his son.

But what is the state of the world at the present time? Marriage is no longer maintained for the exclusive purpose of multiplying and replenishing the earth; the object of the masses is

to avoid that, and to prostitute that sacred office to the gratification of the most perverted and vitiated sense desires. Thus the bodies of the inhabitants of the earth have become to-day "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

In Genesis we find an account of the time when the children of men were obedient to the law, when for many years of their life they lived in regeneration. We find there (xi. 10) a list beginning as follows: "These are the generations of Shem. Shem was a hundred years old, and begat Arphaxad two years after the flood;" and so on through the list. In this account, as in others, we find men who lived from one to five hundred years before they begat children; and the duration of their life was from four hundred to nine hundred and sixty-nine years. In those days there were mighty men on the earth, because the vitality of the sons of God, as they were called, was all conserved under the divine law of use.

Many have criticised or falsified these statements by saying that the years then were shorter than those of our time; but no authority for such criticism can be found. Every thing goes to prove the contrary. We are prepared to say, that, if men and women would from childhood live the regenerate life as taught by the Esoteric, their longevity would be as great as that of the days of Methuselah and Noah. But the work of purifying the body, fitting it for the divine occupancy and use, so that God will again beget children through man's organism, is a task for a Hercules; for the body of the race has been defiled until we are upon the eve of its final destruction.

The mission of our Lord Jesus Christ has not been finished, but it will be fulfilled. The angel said, "Thou shalt call his name Jesus (Savior); for he shall save his people from their sins,"—not in their sins. Eighteen hundred years of the Christian religion have developed in our race a spiritual soul that is now able to comprehend divine law, and to control the physical body and bring it into harmony with that law: and the work of the Esoteric is to hold before the world the true light of the ages. When, in the light of Genesis i. 26, and in the light of prophecy, we consider the purpose of God in the creation of the world and of man upon it, it becomes clearly manifest that that purpose was to develop a race of men and women who will be able to understand his laws, methods, and his purpose in creating

them, who will be willing to renounce all sensual desire for pleasure, who will purify their bodies, making them "holy and acceptable unto the Lord," and offering them a willing sacrifice. Then, when those physical bodies are thus purified, and harmonized with divine law, God will accept the physical organism of his people as his wife. Then will be fulfilled the words of Hosea (II. 16): "And it shall be at that day, saith the Lord, that thou shalt call me my husband; and shall call me no longer my lord."

Now, if the Esoteric student will duly consider what that sacred relation really is, and what it was designed to be under divine order, the love and confidence, the careful protection and nurturing, the perfect devotion, that exist between divinely mated man and wife, and how sacred the person of each becomes to the other, he will form some vague conception of this holy relation that will exist between man and his Creator. The physical body of such a people will then become the matrix in which God will beget his own son, the spiritual soul, which, after being duly nurtured and developed in the body, will awaken in the likeness of its Father, and will inherit the mental qualities, tendencies, and power of its divine parentage; and the physical body will be held as the temple of the god that resides within.

In connection with this thought, please read a letter by Mrs. J. M. Wood, published in the April number of THE ESOTERIC, page 473, Vol. IX. wherein she relates an experience by which she was made conscious of the presence of a spiritual body, separate from, yet similar to the physical. She is one among the many who are becoming conscious of being pregnant with the man child spoken of in Rev. XII. 1-9, the chapter beginning as follows: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailling in birth, and pained to be delivered."

This woman is none other than the regenerate body (the physical structure of men and women) that is now purifying itself in the earth, and is becoming the wife of the God of the universe, who has begun to create in her (be it the body of man or woman) in his own likeness. We are told in the same chapter of the Revelation that this man child that she is to bring forth is to rule all nations with a rod of iron; that is, the



spiritual soul brought forth to maturity will occupy the body, the beloved wife of the Lord, the hundred and forty-four thousand, the first ripe fruit of the earth; and we are told in this same Revelation that they are to be kings and priests unto God, and to reign on the earth.

The question before the world now is, Who among the hundreds of millions of its inhabitants are willing to undertake the Herculean task of purifying the body, sacrificing every lust, sensual desire, appetite and passion, with every wish of heart and mind, and to prepare the body for that divine indwelling and use? To those of you who have undertaken that task we would suggest, that, in your efforts to purify the body in all particulars, you cultivate in yourself the habit of thinking of the divine function, sex, as the most divine principle in nature, belonging exclusively to God and his Spirit, through which he will procreate himself in you.

But, alas! right here, at the doorway of the temple of God, is met that "old serpent the devil, that has deceived the whole world" up to the present time; who, if there is the slightest particle of desire for self gratification, will appear to you in phosphorescent light, as some high and holy spirit, desiring access to the creative function, which, if granted, will waste or deprave your life, scatter its forces, deceive the intellect, and bind the soul forever. Thousands in the world are now groveling in this condition. Therefore, unless there is one to guide who has passed over that road and knows its dangers, the individual is almost certain to be entrapped and led astray.

The work before you, as you are at the present time, is the purification and subjugation of your body to the mind and will of God. If you can dedicate your life without reserve to him, conquer evil in yourself, and overcome the generation of the flesh (the waste of the seed), then will you find that your life is a part of the life of the God of the universe; and through and by the movements of the planets, and by the movement of the moon in its order, there will not only be begotten in you from moon to moon a new and added life, but also from day to day; and soon you will awaken to the harmonious song of the universe, and begin to be made partakers of the joys of heaven.

But the creative forces active in nature—the movements of the heavenly bodies—are in a way the mundane power, which must be used by the intellect, but which must not be looked up

to or sought as the God to whom your lives are dedicated; for these, like yourself, are the material elements of nature, and your physical mind and structure are part and parcel with them. While the life forces in your body, when they are in harmony with law, respond to and act in unison with these forces of nature, yet you must hold your body passive to, and your mind in loving devotion to God, the Spirit, the Everlasting Father, remembering that "thy Maker is thy husband, Yahveh of hosts is his name;" and it is necessary that you ever keep in mind that the work before you is the purifying and fitting of the body.

If you are among those who have in the past been led to believe that the physical body and its needs in the earth are a corrupt thing, that they must be held and treated as such, banish that thought forever from your mind. If God loves you as his "wife," as his "special treasure," then he loves you as an organized physical and intellectual being, in and through whom he is working and accomplishing his purpose on the earth. Therefore, when he by the prophet says that he will supply all your needs, he is speaking to the physical, intellectual man or woman, and when God says by Hosea, I gave her her corn, her wine, her oil, and her clothing, he was speaking of the organism of those to whom he referred when he said, "This people have I formed for myself; they shall shew forth my praise." Without the physical body you would be withdrawn from the earth.

God again declared, "Ye are the light of the world;" and to be so, a god within must possess the physical structure as an instrument through which to shew forth the Father's glory to the nations. Therefore, while it is well that you hold ever in mind that I, the real man or woman, am spirit, do not forget to add the second part, I have a body which is sacred and precious in the eyes of the Lord; and so the chief business of your life is to "dress it and keep it" clean and pure, and to hold it ever sacred to its beloved Spouse, to God the Spirit, its Maker. It is a hundred forty and four thousand (more or less) of these physical organisms that are to be builded together a holy habitation unto the Lord,—a habitation of his son, a spiritual soul begotten within.

When this temple is builded, the spiritual soul will ever hold the body subject to the mind of the Father, and he will accept

it as his especially prepared instrumentality, through which he will become the light of the world; and, as the angel said to John, he will "make them kings and priests unto God, and they shall reign on the earth." Because of this, he is calling out a people and is gathering them unto a place prepared of himself, where he is providing for all the needs of the mind, body, and of the spiritual nature, while they are holding themselves subject to his mind and will. He is fulfilling his words to Isaiah (XXVI. 12), where his people are made to say, "Thou hast wrought all our works in us." Therefore let every one who loves God, who has hope in his promises, be glad and rejoice that Yahveh is taking to his bosom his chosen people, and will take unto himself his great power and will reign. May his peace rest upon his chosen.

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It is in thy power to live free from all compulsion in the greatest tranquillity of mind, even if all the world cry out against thee as much as they choose, and even if wild beasts tear in pieces the members of this kneaded matter which has grown around thee. For what hinders the mind in the midst of all this from maintaining itself in tranquillity, and in a just judgment of all surrounding things, and in a ready use of the objects which are presented to it, so that the judgment may say to the thing which falls under its observation: This thou art in substance (reality), though in men's opinion thou mayest appear to be of a different kind; and the use shall say to that which falls under the hand: Thou art the thing that I was seeking; for to me that which presents itself is always a material for virtue, both rational and political, and, in a word for the exercise of art, which belongs to man or God. For, everything which happens has a relationship either to God or man, and is neither new nor difficult to handle, but usual and apt matter to work on.

It is a ridiculous thing for a man not to fly from his own badness, which is indeed possible, but to fly from other men's badness, which is impossible.—*Extracts from Marcus Aurelius.*

## DENIZENS OF THE BORDERLAND.

BY T. A. WILLISTON.

Every thought arising in the brain of man produces living entities. Many of these thought forms springing from sensual and base desires find their home in the astral realm and are called Elementals. Being created by thought from the life elements of man, if animated with the passions and base desires, they are most malignant. There are also Elementals which arise from the various conditions of nature, which might be termed nature souls; pure and good in themselves, but through alliance with vitiated humanity, they frequently become most vicious and powerful. The Elemental springs from crude life, and, consequently, from sources too numerous to catalogue. They are clothed in forms symbolic of the thought which produced them, and, therefore, in many instances assume most grotesque and hideous shapes. If the desire which produced them is very intense and persistent, these Elementals continue to grow in power; and if the passions and lustful animal vices which animate them be very low and base, they become exceedingly malicious and dangerous to man. Instances are on record in which they have appeared as horrible phantoms, driving their victim to a suicide's grave. They live and retain their consciousness by drawing from man the life principle, and thus frequently cause him to debase himself in order to glut their vicious appetites. Many of the evils, which, like dark blotches, becloud the splendor of our fair civilization and continually stand as a menace to future generations, can be traced directly to their evil machinations. They are the principle cause of the difficulty men find in overcoming the loss of the fluids of life; yet there is another source of difficulty, for if a man guard well his thoughts and purify his mind, a great deal of the trouble in this direction will be obviated. However, it is well to be ever on guard, for these monsters delight to dwell in and constantly desire to approach the atmosphere of those who are potent with life, who are storing up the energies through the Ecstatic life of regeneration.

The soul realm in which the Elementals reside is not, as many believe, an imaginary one created in the brain of the fanatical occult student, but is as real in every particular as the material earth, which we recognize only as such through the deceptive medium of the five physical senses. It is, in fact, much more real than this earthly globe, which, at best, is but a shadow or reflection of causes laying beyond the perception or understanding of reason. Many of the phenonema which are recognized on earth have their origin in this soul realm; and many of the so-called spiritual manifestations are the direct result of elemental power or animal force. This realm is filled with life, and is continually in a state of the most intense activity. The inhabitants depend largely upon the emanations of man for their sustenance, or, at least, on the overflow of animal life on this planet, and this creates a continual state of warfare. They do all in their power to prevent man from becoming a spiritualized being; for well they know that, when he has developed a spiritual will and an understanding of spirit law, they must become his bond servants, and that the tremendous energy which they represent will then be utilized by their master to further his ends, and to enable him to reach the high state to which his true and exalted spiritual nature entitles him.

When man gains dominion over himself, he is in a condition to subjugate these Elementals, and, through their absolute obedience to his spiritual will, he has power to control the elements of nature. He is an uncrowned king having dominion over all the earth; he has received from the Father his inheritance, and has willing and obedient servants ever at his command, ready to obey his slightest wish.

Man is not destined to creep on the earth for all time. To-day he appears but in a state of infancy; his mind powers are undeveloped; his spiritual understanding has not as yet awakened to a conscious realization of its might. A kingdom lays around him that he has not as yet explored; he knows not even of its existence. Some few fearless pioneers have penetrated its borderland; but even these have left but few marks to guide those who follow. It is for this day and generation to produce men and women ready and willing to enter where those who

have passed on to other realms failed to fully penetrate; and it is the confident belief of the founders of the Esoteric movement that the true sons of regeneration will be the ones to open up this soul realm, and to make the inhabitants what God intended them to be,—useful and obedient servants to mankind. Thus is accomplished God's plan of permitting man to create his own servants.

The malignant Elementals which were brought into being by the lustful and debasing thoughts of man are, in their unbridled state, most crafty and subtle in their dealings with him. They can assume the most angelic forms; and many a poor neophyte, who has trusted in their lying and deceitful promises, has found, when too late, that he has been following a demon in the guise of a holy messenger of God. If there is lurking within him one spark of self, one desire for fame, honor, or glory, one thought of superiority, that will they appeal to; and by their insidious and deceitful promptings they will fan into a flame the smouldering spark, the last vestige of man's personal selfhood, which he has so freely offered on God's altar. This flame will consume him; and much misery will be entailed upon the poor neophyte, who, from whatever cause, permits his baser nature, after having been subjugated to the higher self, to once more gain the ascendancy.

This most trying period of the soul's purification will be met when the neophyte enters the fourth degree. Up to this time, the master has thrown a mantle of protection around him. Before this, he can perceive and become familiar with the denizens of the soul realm, but never, under any consideration, is he permitted to strive single handed against these arch-enemies of mankind. In this degree he has developed power and soul will; he must prove himself to be a most valiant warrior. By conquest alone can he ever hope to gain his heavenly kingdom; and, as these monsters are the threshold guards, he must subdue and make them his slaves before he can hope to penetrate into the mysteries that lie beyond. Dear friends, immortality lies just beyond this door way. Are you strong? are you brave? are you fearless? If so, then buckle on the armor of the spirit, made bright, shining, and invincible by a righteous life

and a dedication of all to God; let faith and trust be your watchword; and, with the all-potent name "Yahveh" emblazoned upon your shield, go forth in that name to a victory which means an eternal spiritual existence, an everlasting union with your Father and Creator.

These malignant and would-be-soul-destroying Elementals can only be conquered by man when he has developed spiritual will; and the one who would possess this power must become truly regenerated. Not only must he shut off all loss of the life elements, but he must free himself from all desires of the lower self. Perfect calm must reign within man's bosom, in order that the spiritual flame be protected from the tainting breath of carnal desire. Remember that it is in this holy temple, made luminous by the divine lamp, that the spirit of Wisdom dwells. The barriers of your soul must be strengthened so that no other power can enter. Wisdom is a most jealous goddess, and will admit no rivals; therefore, if you would woo her, you must free yourself from anger, hate, jealousy and revenge. Hatred and all its attendant evils becloud man's mentality and compel him to grope in darkness; whereas, if he were wise, he might have continually within him a lamp which would never fail to illuminate his pathway through life; a monitor which would guide him over the uneven places, and would remove from before him those stumbling blocks which destroy so many of the fair sons and lovely daughters of earth.

The pure in heart alone can see God or experience his love. It behooves all who would reach this most glorious ultimate to begin at once to conquer the lower nature, to fortify the soul, so that they may subdue the Elementals who guard the entrance to that celestial kingdom in which reside the sons and daughters of God, the redeemed of earth, the creators of worlds. Impurity of thought, word, or act attracts man to an earthly existence; and as long as the mind is in the slightest degree capable of harboring these things, so long will he be shut out from that heavenly state, be compelled to return to earth again and again until the soul becomes pure and white by right living and a continual desire to be united with its God and Father.

The Elementals are invisible to the physical sight of man

but are none the less real and tangible. The mistake of many is, that, because an entity is invisible to mortal sight, they think it must of necessity be spirit. Such is not the case. It is safe to assert that the majority of clairvoyants have never seen a spirit, but only the inhabitants of the vast borderland, who are as much material as they themselves, and are endowed wholly with animal natures and instincts. Truly spiritualized beings cannot live in the borderland; their home is beyond, where spiritual conditions exist. They seldom, if ever, visit earth. If, perchance, they do so, it is not to control the physical organism of mortal man, but because a use is to be served,—use is the law that controls spirits. When they come, they make their own conditions, and remain only long enough to perform the duty which brought them here. They do, however, frequently reflect knowledge upon the mind of the sensitive soul, and through their power and far reaching influence are slowly elevating the race to a higher understanding of spiritual law.

The neophyte who has developed a soul consciousness and who has the ability to enter the borderland in which Elementals reside, soon realizes that they are not only real entities, but frequently learns to his sorrow that they possess an extraordinary degree of cunning, and often appear to have great intelligence, frequently astonishing him with their seemingly great wisdom and manifested divine attributes. It is the manifestation of spiritual understanding that strengthens their power to deceive and mislead.

It is claimed by the Rosicrucians and by the Cabalists, as well as by many other occult writers, that the spiritual man can make the Elementals visible, intelligent, and useful servants. Let this be as it may, the wisest course for all who are attempting short flights into the soul realm is to be continually on their guard until they have a correct understanding of the great name; and even then, they should, under the guidance and advice of the unseen voice, use their energies, not in controlling elementals, but in striving to gain an understanding of those laws whereby their spiritual will may be fortified and made irresistible.

It is very necessary that all Esoteric neophytes have a general



understanding of Elementals and elementary forces. Sooner or later, if their dedication and renunciation is complete, and if they are successful in overcoming the evils in themselves, they will have to meet and prove their superiority over all states and conditions. Until that time arrives, all they can know about these things is but speculative. Be warned by the fact that frequently the astral soul of a departed individual is taken possession of by an Elemental or evil spirit (so-called), and, under this disguise, appears to the sensitive, aiming to pass itself off as the spirit of a deceased friend; but, being animated and ruled wholly by the most depraved passions, this visitant will, if possible, compel him to resort to many evil practices, promising all manner of spiritual power and illumination. For this reason, you should at all times be positive to everything but the divine mind and will. If you are negative, you are open to the obsession of all powers and evil forces, both seen and on the invisible side of life. Should you once become obsessed by them, your ruin is probable through falling a prey to these demons. Here is a point of grave danger that all Esoteric students must guard most carefully. Never, under any circumstance, surrender yourself to an intelligence, however wise and divine it may appear. Keep the mind at all times and under all conditions and trials in that positive, unyielding attitude of conscious knowledge of your own ability to be what you desire to be. If you do this, all the principalities of darkness combined cannot gain dominion over you; but the holy angels of truth and righteousness will draw nigh to encourage, and, if you are unable to cope successfully with the adversary, will supply the needed strength; but only in so far as the necessity of the occasion demands. Negative to God's divine will, positive to all other powers on earth or in heaven, should be your watchword. No other course is safe or to be desired. You are to be a king, not a slave; kings command, slaves obey. Think of these things and press steadily forward. Be assured that if the adversary presses hard upon you, it is because he knows that you are on the right road, and are gaining something of importance.

The ego of man is continually seeking to be thought superior

to others; and the adversaries, knowing this, will strive to impress the neophyte with the thought that he possesses abilities that others do not. The physical organisms of men are alike; they are all created from the same clay and all must return to it, unless, through Esoteric methods, they are transmuted to higher elements, and the spirit draweth closer to the Father. It is the mind of man that can alone be superior to others; and the powers of mind are developed through soul unfoldment. The true master recognizes his superior powers only in his capacity to be a servant to those below him. Follow the example of these holy ones, and if thought of self aggrandizement should arise in the mind, put it aside. Be pure and as innocent as a little child, and you will not only enter the kingdom, but will have the ability to serve your fellow man wisely and well. You will not only be recognized as a savior of men, but an accepted, holy begotten son of God, who is, and was, and ever shall be until time ceases and the universe is blotted out of existence. Which will never be.

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### INFINITE SPIRIT.

O THOU who art the enclosure and boundary of all Being;  
 Thou whose sea laps the shores of all worlds;  
 Thou who art the Beginning and End;  
 Thou who containest the vast scheme of Kosmic Order;  
 Who art the vibrant source of all life  
 That breaks musically on the World-shores;  
 Thou who art the music of the sunbeam;  
 The quick dart of the star-ray;  
 The silent, permeating, all-confining Law;  
 Thou who dost put on Space and Time as the garment of thy Infinity;  
 Thou life, light, motion. Soul of the Kosmic web  
 Which thou weavest out of thy Self-hood;  
 Speak, and reveal to my soul the mystery of her being!  
 "Out of Me, by Law proceeding,  
 To the rhythmic march of spherul music,  
 The soul comes forth, to join the choir of life;  
 Glad and lightsome is the song of life,  
 Swelling from sphere to sphere;  
 In joyous melody roll the stars,  
 And the choiring spheres sing aye to Me."

## THE SONG OF THE SOUL VICTORIOUS.

[Adapted from the Orient.]

I STAND in the Great Forever,  
I lave in the ocean of Truth,  
And I bask in the golden sunshine  
Of endless love and youth.

And God is within and around me,  
All good is forever mine :  
To all who seek it is given,  
And it comes by a law divine.

In the deathless glory of spirit  
That knows no destruction nor fall,  
From the immortal fires of heaven  
To the plains of earth I call.

Who is this "I" that is speaking—  
This being so wondrous in might?  
'Tis part of the primitive Essence,  
A spark of the infinite Light.

Blasphemous and vain they may call me :  
What matters it all to me ?  
Side by side we are marching onward,  
And in time we will all agree.

Oh, I stand in the Great Forever,  
All things to me are divine ;  
I eat of the heavenly manna,  
I drink of the heavenly wine.

In the gleam of the shining rainbow  
The Father's love I behold,  
As I gaze on its radiant blending  
Of crimson and blue and gold.

In all the bright birds that are singing,  
In all the fair flowers that bloom,  
Whose welcome aromas are bringing  
Their blessings of sweet perfume—

In the glorious tint of the morning,  
In the gorgeous sheen of the night,  
Oh, my soul is lost in rapture,  
My senses are lost in sight.

Come back, O my soul, in thy straying,  
Let thy wandering pinions be furled,  
Oh, speed through the heavenly ether  
To this prosy and sense-bound world.

They say I am only mortal;  
Like others I'm born to die;  
In the mighty will of the spirit,  
I answer, "Death I defy!"

And I feel a power uprising,  
Like the power of an embryo god;  
With a glorious wall it surrounds me  
And lifts me up from the sod.

"I am born to die!" Ah, never.  
This spirit is all of me:  
I stand in the Great Forever,  
O God, I am one with Thee!

I think of this birthright immortal,  
And my being expands like a rose,  
As an odorous cloud of incense  
Around and about me flows.

A glorious song of rejoicing  
In an innermost spirit I hear,  
And it sounds like heavenly voices,  
In a chorus divine and clear.

Oh, the glory and joy of living!  
Oh, the inspiration I feel!  
Like the halo of love they surround me  
With new-born raptures and zeal.

I gaze through the dawn of the morning  
And I dream 'neath the stars of night,  
And I bow my head to the blessing  
Of this wonderful gift of light.

O God, I am one forever  
With Thee by the glory of birth!  
The celestial powers proclaim it  
To the utmost bounds of the earth.

Ye pilgrims of varied probations,  
Ye teachers and saviors of men,  
To your heaven-born revelations  
My spirit shall answer, "Amen!"

With you in the Great Forever,  
With the children of earth I stand,  
And this light flowing out like a river  
Shall bless and redeem the land.

Oh, the glory and joy of living!  
To know we are one with God,  
'Tis an armor of might to the spirit!  
'Tis a blossom that crowns the sod!

Thus I stand in the Great Forever,  
With Thee as eternities roll;  
Thy Spirit forsaketh me never;  
Thy Love is the home of my soul.

—*Metaphysical Magazine, April, 1896.*

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HOW WE CANNOT COME TO THE TRUE LIGHT AND CHRIST'S LIFE  
BY MUCH QUESTIONING OR READING, OR BY HIGH NATURAL SKILL  
AND REASON, BUT BY TRULY RENOUNCING OURSELVES AND ALL THINGS.

Let no one suppose that we may attain to this true light and perfect knowledge, or life of Christ, by much questioning, or by hear-say, or by reading and study, nor yet by high skill and great learning. Yea so long as a man taketh account of anything which is this or that, whether it be himself, or any other creature; or doeth anything, or frameth a purpose, for the sake of his own likings or desires, or opinions, or ends, he cometh not unto the life of Christ. This hath Christ himself declared, for he saith: "If any man will come after me, let him deny himself, and take up his cross, and follow me." \* "He that taketh not his cross, and followeth after me, is not worthy of me." † And if he "hate not his father and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." ‡ He meaneth it thus: "he who doth not forsake and part with everything can never know my eternal truth, nor attain unto my life." And though this had never been declared unto us, yet the truth herself sayeth it, for it is so of a truth. But so long as a man clingeth unto the elements and fragments of this world (and above all to himself), and holdeth converse with them and maketh great account of them, he is deceived and blinded, and perceiveth what is good no further than as it is most convenient and pleasant to himself and profitable to his own ends. These he holdeth to be the highest good, and loveth above all. Thus he never cometh to the truth.—*Theologia Germanica.*

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\* Matthew xvi. 24. † Matthew xiv. 26. ‡ Luke x. 38.

## AUTO-SUGGESTION AND REGENERATION.

BY PROF. CHAS. PURDY.

There is, perhaps, no one point, among the many communicated to us by our students in the outer world, which more urgently demands attention, than the one concerning the inability to prevent losses during sleep, as upon this hinges that most important factor of regeneration, namely, the overcoming all loss of the elements of age-lasting life,—the elements which constantly add consciousness and power to the soul. While reading the very able work entitled “The Law of Psychic Phenomena,” by Thomas Jay Hudson, the thought came to us very strongly that here may be found some valuable suggestions by those who are striving with the god of generation, and who are failing in their attempt to prevent losses during sleep.

We will quote from page 199 of his work: (1) “The subjective mind (soul) exercises complete control over the functions and sensations of the body. (2) “The subjective mind (soul) is constantly amenable to control by the suggestions of the objective mind (intellect). (3) “These two propositions being true, the conclusion is obvious, that the functions and sensations of the body can be controlled by suggestions of the objective mind.” He then further says: “The whole science of psycho-therapeutics [we will add, and of regeneration also] is embraced in the foregoing propositions. They contain all that a patient who undertakes to heal himself or to ward off the encroachment of disease, needs to know.” Further, on page 203: “In this connection it must not be forgotten that the method of healing during sleep is as applicable to *self-healing* as it is to others. Indeed, perfect rest and recuperative slumber can be obtained under almost any circumstances at the word of command. *Dreams can be controlled in this way.* If one is troubled by distressing or harassing dreams, from whatever cause, he can change their current, or prevent them altogether, by energetically commanding his subjective mind (soul) to do so.”

These quotations show that outside the ranks of Esoteric

teachers and students there are those, who, by years of scientific investigation in the realm of psychic phenomena, have arrived at conclusions which have been verified in the personal experience of many who are successfully leading the regenerate life ; and their testimony verifies the statement that dreams can be commanded, and that the soul has complete control over the functions of the body. Wherein, then, lays the difficulty? Lack of faith on the part of the neophyte in the obedience and capacity of his own soul to consummate the work he wishes done. And this doubt of the objective mind, coupled to the ever persistent clamor of the animal soul for the gratification of the sense-delights, constitutes an auto-suggestion to the subjective mind, which brings lascivious dreams and losses of the pure essence of life.

It is needless to say that the animal soul is here ably seconded by the mental suggestion of the masses, as well as by the malignant psychisms of the viewless races, in presenting its suggestions to the passive subjective mind whilst the objective mind is unconscious in sleep: hence the catastrophe. Our Editor, knowing all these laws full well, has said sometime back: "Rest assured, if you still have losses, there is yet lurking somewhere within you a desire for the sex-act."

Faith is the essential, and should be the constant attitude of your objective mind,—faith in the power of the soul to control the dream state, as well as in its power to remove all disease from the body. "If ye had faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you." This then should be the focal effort of your mind on lying down to sleep: energetically charge the soul to keep guard and prevent the evil dreams, or influences, or else to immediately waken you on the approach of danger. If you do this nightly, without fail, you will never have another loss of the vital fluid; and, as has repeatedly been stated by those who know, then your soul will increase in power from month to month, in its ability to control the generative function, as well as to purify the body from all disease.

This is auto-suggestion, and it is a means which has been constantly urged upon those entering this life. It is that form of concentration which produces the results for which every Esoteric student is, or should be striving with all the powers of his be-

ing; namely, to overcome the unconscious loss of the generative fluid; to awaken the soul to as broad a consciousness as the intellect has in the normal waking state; to take control by the soul of all the functions and sensations of the body and objective mind; to unite the consciousnesses of the two minds; and to unite this unified duplex consciousness to the mind and will of Yahveh.

There must be some failure among Esoteric students to apply scientific methods as successfully as is done by those living in generation; for, not only do we hear of the lack of success in conserving the vital potencies on the part of those who for years have been trying to live the regenerate life, but also of their failure to cast off bodily diseases, which seems to be so easily done by the Psychopaths, that they even teach their patients to heal themselves by methods of auto or self-suggestion concentratively applied before going to sleep, and generally with the most marvellous results.

Thus we perceive the need in this teaching, as in all other systems, of conclusive argument to convince the reasoning, objective mind of the sound basis of our claims, and also of scientific, practical methods, and confirmative testimony as to the successful results arising from such methods; yet we are forced to admit that there has either been some flaw in the methods, some philosophical *pons asinorum* through which our students have fallen into the flounder-bog of error and doubt, or else they themselves have been woefully ignorant of psychic laws, and of scientific methods of applying those laws.

Let us examine the methods briefly, and see whether they have correctly and scientifically elucidated the laws of psychic phenomena, and their application for the attainment of individual results. We can only refer to the pages of the works in question, and must leave the reader to compare the language of the statements therein made with the statements of this article; and, although the word formulæ may differ somewhat, you will see that the fundamental thought is the same. To begin then, turn to page 20, Solar Biology; Practical Methods, pages 14, 15, 22, 24-26, 30, 33, 51-54, and the entire Eighth Lesson; Revised Esoteric, pages 57, 72, 126-128. These are special references, and have direct bearing upon the subject in question; and it is possible, everywhere in the nine volumes of THE ESOTERIC, to point out many teachings upon this subject,



all expressed in terms as emphatic as those quoted at the beginning of this article.

Moreover, you will find grander and more comprehensive methods, not only for commanding the soul to take control of the body,—which these Psychopaths do without being soul-conscious,—but methods for becoming conscious in the soul, for potenziing and vitalizing the soul, for uniting it with the intellect, and for transcendently increasing the powers of the two. And yet we must learn a lesson from the unregenerate, who, by means of their sublime faith, and by their power of auto-suggestion, could, were the matter to be demonstrated, outdo many Esoteric students in conserving the life, and preventing losses during sleep. The cause of the trouble is simply this: many of our people are really developed much further in the soul than in the intellect; and, as they feel that this is their condition, and have, consequently, such an exalted ideal of the soul and the soul-life, they almost shrink with horror, as from blasphemy, when they read in “Instructions to Women” that they could, and should command the soul.

Nevertheless, leaving all poetic sentimentality, and coming down to practical reality, the soul, after all, is only the subjective mind, the mind of unconscious volition, the mind that controls the involuntary functions of the body,—digestion, assimilation, circulation, respiration, etc.; and its brain is the Solar Plexus. Although it is also the higher mind of the individual, and the one capable of sensing the things of the spirit realm, yet it is the passive mind, and never leads until commanded to do so by the positive, active, objective mind,—the mind that deals with the material world, which, through its conscious, reasoning contact therewith, gains the experiences which are necessary for the development of the soul. Because of this function, it is entitled to lead, to be master, until it perceive the necessity of going to the soul and saying: “Now we know all that is necessary for our present needs, of the realm of matter and phenomena, let us go to God and demand entrance, in our body, to the realm of substance and noumena; and, to this end, I command thee to make thy covenant with God, to take control of the body, and to express through it the man spiritual, who is within us both.”

Recollect, that, as the soul is amenable to control by suggestions of the objective mind, in the absence of constant sugges-

tion from your own mind, it is, to an alarming extent, subject to control by other mentalities; therefore let your "eye be single," and "in patience possess ye your own souls" (Luke XXI. 19). If you expect your soul to take hold of the generative function and transform the accepted physiological habit of ages, you certainly must recollect that the mind of generation must be overcome; else, strengthened by ceaseless suggestions of thousands of objective minds, it will in your moment of relaxation, give you a fall as a reminder that you were off guard.

Many will question how one objective mind can alone cope with such a multitude of objective minds and prevail. God has so provided that the solitary one can prevail if he knoweth that Yahveh is God indeed, and that that name should be a tower of strength; for he who hath said, "I will be what I will to be," has, by auto-suggestion, given a command of great energy and power, not alone to his own soul, but to the Father who doeth the works for him. Alone and unaided, individuals have, through the potency of command to the subjective mind, succeeded in casting out disease from the organism, although there were strong counter suggestions as to the possibility of being able to do so, thus demonstrating that, when the objective mind is positive in its beliefs, according to the degree of its strength and conviction, will be the degree of activity manifested by the soul, and the consequent potency resulting therefrom, which will naturally bring about the desired effects in the body.

It may be asked, "What, then, limits the extent of the phenomena manifested by the action of the soul upon the body?" The reply is simple: The limitation arises solely from the lack of maturity in the soul itself, hence a lack of knowledge and power to perform all phenomena. The soul that has lived many lives, studied many knowledges, been initiated into much secret wisdom, unfolded its powers to know, comprehend and do, should be able to perform miracles in its body, the objective mind being willing, and giving its positive will force in intense concentration to the soul, as the motive power necessary to consummate the work. Therefore all arguments are directed to the reasoning objective mind, in order to strengthen it in the faith necessary to cause it to give the interior consciousness sufficient impetus to do the work.

We have no better simile to offer than that of the electric power in all its application; for the objective mind through

the brain is the dynamo, and the Solar Plexus, the quiescent, passive brain of the subjective mind, the motor which must needs be set in motion by the current generated by the dynamo. Therefore, all poetic nonsense to the contrary, the objective mind, the intellect, in each incarnation is father to the soul growth of that respective incarnation, and, as such, has the right to be the master, to make and get experiences, to seek knowledges which are added to the sum of the soul's wisdom, and which the soul, in the succeeding incarnation, yields up in quality to the objective mind, and to the body. Therefore you can rest assured that what causes the soul of even a gross, ignorant person to free the body from disease by self-suggestion, is the fact that the soul readily responds to commands that are for the highest good of body and mind.

The soul will most assuredly succeed in this work of regeneration; for it knows that regeneration is the force that will revivify body and intellect, and also that it is the one which will most rapidly advance its own growth and unfoldment in spiritual qualities, which, in turn, by the effort of the objective mind, will lead to conscious unity of the two principal factors of our being,—a union which must be consummated before the individual can become conscious of the divine particle, the spirit-soul, the Christ, and through union with him, the Son, have life everlasting,—body, soul, and spirit. Another fact of importance is, that success in conserving the sex-life adds power to the auto-suggestions, and potency to the soul in carrying out these suggestions; also, that it adds brilliancy, discrimination, and energy to the objective mind, in a ratio that is commensurate with the success in generating, conserving, and transmuting the life,—immeasurable and unimaginable to all save those who have made some little progress on this highroad to immortality.

Even in the directions for sitting, given in Practical Instructions, the neophyte is told to "imagine a white light:" that constitutes an auto-suggestion to the soul, which causes it to awaken to a perception of a great white light. He is then told to go with this light to every part of the body, to observe what is going on there, and who is in possession of the various functions, even as Ezekiel was shown what was being done in the temple. There have been those among us who were sceptical in regard to imagining a light, but who,

nevertheless, undertook to sense the different functions of the body: this attitude constituted an auto-suggestion that caused the soul to feel, as it were, the different functions, but not having imagined the white light, the individual could not see distinctly; and, not having inbreathed that holy essence in the name of him who liveth forever, he could not proceed to take the dominion in that name, and to purify the body from its host of psychic vermin.

In this work, as in all others of a psychic nature, woman must especially exercise a most positive self-control; for, as she in the garden of Eden yielded to the importunities of the serpent, and caused her body, as well as that of her husband, to partake of the forbidden fruit, so in all the phenomena of auto-suggestion, of whatever nature it may be, whether hypnotism, spiritism, Christian Science, mental healing, woman, from her dominant, masculine, positive soul, through her negative feminine body, is always the manifestor of psychic phenomena, and therefore able to take control when allowed to do so, and to wield her power for good or evil. Therefore, in this life, woman must work out the important problem of warding off suggestions from other minds and other influences, and of learning to possess her own soul in patience and insulation. Her negative objective mind is continually ready to receive suggestions from unseen influences; and it is because her objective mind is so easily swayed, that her soul is constantly caught unguarded. It is also for this reason that woman is so unyieldingly positive in the expression of ideas received from her positive interior, be they right or wrong. If wrong, as a rule, she must slowly, through a series of bitter experiences, rid herself of the interior impression. Woman, being amenable to exterior influences, should exercise the most positive attitude of self-control in giving commands to her soul to work out the grand ultimates of this life, wherein she will become, so to speak, the soul of the man, the son of God, who will express, manifest, that which she, as the soul, receives from God.

So, dear brethren, arise, cast off this lethargy, this suspicion and doubt of your own inherent powers, rouse yourselves for a final struggle for the mastery of yourselves; for the time of the old is even now drawing to a close, and the nations, both seen and unseen, are drawing up in battle array for the great struggle, Armageddon. It is now time for energetic action,

for gathering in the fruit of your overcomings, for issuing the proclamation of your god-like power and authority to command in your own being, and be obeyed. It is now time to realize the possibility of all powers within you; that you will be what you will to be; that you will become kings and priests unto God, and build his kingdom here on earth; and that you will save your people,—your brothers and sisters,—bringing them into the fulness of that kingdom, where Yahveh, our God, reigneth forever, and forever.

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WHENCE this contempt of Nature, that we should expect divorcement from her? Is she not the embodiment of the Eternal Word?

St. Paul, in his distinction between the Natural and Spiritual, does not by the term Natural mean that which pertains to this divine manifestation, but that which pertains to man's corrupt and perverse nature. By the "natural man" and the "natural body," he means man's corrupt nature and corrupt carnal manifestation of that nature. He has no contempt for flesh and blood, else he would not speak of the human body as the temple of God.

Our Lord never opposes the kingdom of Nature but to "this world"—that is, to the whole scheme of man's perverted and unnatural life. Instead of divorcing us from Nature, it is a part of his redemption that he restores Nature unto us. And unto her are we reconciled, as unto God. When this reconciliation is complete, all strife will cease, even God's loving strife and saving anger in us, lost in divine satisfaction and peace and joy. Nothing shall separate us from the love of God.

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The Spirit of Love is also the Spirit of Truth. For, as light is from flame in the visible world, so in the invisible, is truth from the flame of the Spirit. And thus shall your eye be single and your whole body full of light, because ye see no longer with divided and partial vision, which discloses only confusion and inversions and fractions of truth, but by that light which lighteth every man that cometh into the world. The earthly vision is informed by the heavenly, and, your eyes being truly opened, ye have knowledge not of good and evil, but only of good.—*Extracts from God in his world.*

## OUR ATTAINMENTS.

BY W. P. PYLE.

No doubt many wonder what peculiar occult powers, we, as students of the Esoteric life, are seeking. We frequently read of the wonderful feats of the magic workers of India, and it is possible that some of the readers of *THE ESOTERIC* think that we are trying to develop the ability to exhibit similar powers. While, of course, incidentally attainments in this line are to be desired, yet that is not the direction of our efforts. It is true that we study and endeavor to fully comprehend all the laws of magic as well as all natural law, yet the one thing we are seeking, and towards which we direct our constant efforts, or should do so—for that is the purpose of this organization—is to comply with the conditions of agreement laid down (Exodus XIX. 5) in these words of God to the children of Israel: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people."

We realize that we cannot obey that voice until we know it; and we find that it comes to us as to Elijah, who, as he stood at the mouth of the cave upon the mountain side, found that God was not in the great and mighty wind, nor in the earthquake, nor in the fire; but after these had passed, came "a still small voice." We find, that, until the storm of contending opinions, desires and emotions are stilled, the lust for sensation and the fires of animal passion are at least in a measure subdued, we cannot hear that "still small voice" which we seek so earnestly to know and obey: for we have dedicated our lives to the guidance of the Spirit of God, we have covenanted absolute obedience to it, as did the children of Israel in the words, "All that the Lord hath spoken we will do."

However, it is well, if not essential, to know something of the direction of the promptings of the Spirit, that we may obey understandingly. We believe, that, when God created man, he had a definite purpose in view: and we reason that it is wise

to find out that purpose, and, so far as we are able, to strive for its accomplishment. We have good reason to believe that those who wrote the Bible were men with minds fixed upon the desire to know this purpose, or the will of God concerning man whom he has created, and that the Spirit of truth (John xvi. 13) from God taught them that will, even as it will teach us to-day. These inspired writers all agree as to this object of the Creator, through differing in the manner and the power of expressing it.

Broadly speaking, they say that man must live in accordance with the divine will; that that will is no arbitrary thing, but certain, fixed, and unchangeable law, a knowledge of which we may gain and in accordance with which may live. This law is epitomized in what is called "the ten commandments," or, more properly speaking, "the covenant;" for they are articles of agreement between God and the people. It is to this purpose, will, or law of God that reference is made in the words above quoted, "And keep my covenant" (Exodus xix. 5).

An agreement demands that at least two parties be mutually bound; and it is so in this case. God's part of the agreement reads, "I am the Lord thy God" (Ex. xx. 2), or more correctly, "I will be thy God." Thousands of so-called Christians think and speak of the Lord as their God; but do they consider that he is only the God of those who keep their part of the agreement? No people can properly claim the God of Israel as their God if they fail in any point to keep this covenant, for this is the stipulated condition under which he becomes so, and under which he acknowledges them as his "peculiar treasure among all people," they, in turn, rightfully claiming his especial care and protection. Therefore, for our efforts there are two primary objects; namely, to obey the guiding voice of the Spirit, and to keep the covenant.

Another point upon which the Bible writers unite is, that, concerning mankind as a whole, it is God's purpose that when there shall be a number who have fully surrendered themselves in obedience to his voice, and to the keeping of the covenant, they shall be gathered together and form a nation, a peculiar people: "And ye shall be unto me a kingdom of priests, an holy

nation" (Exodus xix. 6). This peculiar people gathered from the world, and living in the immediate presence of God, are described in many ways. The third part, then, of the great object of our gathering together here, is to establish that kingdom of priests, that holy nation; for with all our hearts we are striving to fulfil the conditions.

However, the establishment of his kingdom of priests is God's work, not ours, although we realize that we are co-workers with him. We look to him for the provision of all that is necessary; for he (Yahveh) is our God, and has he not said, "All the earth is mine? (Exodus xix. 5.) Thus we have faith in God, believing him faithful who has promised; and we are trying to do our part, honestly, faithfully, and well (these are the attainments for which we are striving), expecting that he will surely do his part. We are preparing for the fulfilment of that promise, and are working here, planting and building, and, in every way possible, getting ready for those whom we believe will come,—those who have dedicated their lives and all that they possess and hope for to God, and who will be willing to labor with us. Thus we labor to establish God's "kingdom of priests, an holy nation," wherein every man is brother of every other man, and God the Father of all. "Who is on the Lord's side?"

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Conscience is a new will and a new understanding from the Lord: *thus it is the Lord's presence with man*: and is the nearer in proportion as man is in the affection of good and truth. A. C. 4299.

The presence of the Lord with man first exists when he loves his neighbor; for the Lord is in love, and so far as man is in love, the Lord is present with him. A. C. 904.

The Lord is present with no one in truth or faith separate from good, but only in good, that is, in love and charity, and thence in faith. A. C. 2592.

Man receives new life from the Lord *by the indwelling of the divine Human*, as he overcomes in temptations. A. C. 2343.

To be in the Lord is *to be in good from Him*; and they are more interiorly in heaven, who are more interiorly in the perception that all good is from Him. A. C. 2974.



## DELINEATION OF CHARACTER FROM SOLAR BIOLOGY.

BY PRISCILLA.

We often hear the quotation, "What is in a name?" and, if you will permit me, I will preface this delineation with some reflections in this direction. I have made inquiry among parents in regard to deviation from family names in the naming of children, and the most common reply is, "I liked the name," or, "Some particular reason attracted me to it." Occasionally, in talking upon this subject, I have heard the remark, "There seemed to be an inspiration, an unaccountable impulse to give the child that name." I believe that there is an invisible controlling intelligence that, in many cases, dictates the naming of children; and that names express character almost as much at the present day as in the time of Israel.

In the first chapter of Luke we have an account of the birth and naming of John the Baptist. The angel comes to announce to Zacharias the birth of a son, directing that he shall be called John (the grace, gift, or mercy of the Lord). Verses 14-17 give the reason for the selection of this name. In due time the child is born; and, notwithstanding the opposition of friends and relatives, Zacharias names his son John. The importance of the choice of a name for the unborn child was due to a law which is found in the power of mental-suggestion. No word appeals so directly to one's consciousness as the name by which his mother called him. When Jesus raised Lazarus from the dead, he called to him, using his first name. Psychological investigation has proven that there is no more effectual way of bringing an individual back to physical consciousness than that of calling to him by the name which was familiar to his childhood. That name seems to be linked to the very qualities of the soul.

It has been often demonstrated, that, by repeated suggestion, a person may be made sick or well, as the case may be; that by suggesting a thought to the mind of another, either orally or silently, that thought takes form in the consciousness of the

individual and causes him to think, feel, and act accordingly. Therefore we must suppose that the thought expressed in a name is the one most continuously and indelibly impressed upon the entire consciousness of the person from birth until death: so that, if there is any truth in the power of suggestion, the name of necessity colors the thought and gives character to the entire individuality.

If, then, the name be a factor in moulding character, we may view its signification from the reverse side. In the light of re-incarnation, we must believe that the meaning of a name and the associations which have clustered around it, as from time to time it has appeared in the history of the world, do, in many instances, point to some past incarnation of the individual, indicating an experience in that life, or some mental coloring the soul had then possessed. In all ages, there have been instances in which the particular signification of the name of the individual is made known to him early in life. Especially, I believe, is this true when he has some important calling or mission.

There are numerous coincidences—if such they be—of person's names expressing their real nature or use in the world. A writer in the last *Arena* gives the following account of Napoleon, who was born when the earth was in the sign Leo,—symbolized by the lion,—which of course gave him the Leo nature: "Napoleon chose the wild and savage lion of the wilderness as his private model. In St. Helena, 'the Emperor remarked,' said Las Casas (Vol III, p. 40), 'that the desert always had a peculiar influence on his feelings \* \* \* His imagination was delighted at the sight, and he took pleasure in drawing our attention to the observation that Napoleon meant *Lion of the Desert*.' After his return from Russia and the defection of Murat, he said, 'I suppose you are among the number of those who think that the lion is dead; if so, you will find yourself mistaken.' During the battle of Leipsic, propositions for his surrender were sent to him by the allies; he replied: 'You are afraid of the sleep of the lion, you fear that you will never be easy after having pared his nails and cut his mane.'" In the above instance, the fierce animal side of the Leo nature came to the front; and that quality of his life seemed to be the basis of his glory.

Again, while I do not remember having seen the date of birth of Leo Tolstoi, and, consequently, do not know that the earth was then in the sign Leo, yet he has the appearance of a Leo man, and his writings are all stamped with that characteristic. The Editor of "Modern Astrology" and president of the Astrological Society of England, and whose name is Alan Leo, was also born when the earth was in the sign Leo. I will call attention to the name of Queen Victoria, whose reign has been among the longest and most prosperous, and, shall we not say, the most *victorious* of the world's monarch. We will not add to a list that might be extended indefinitely. Another point in this connection has appeared very clear to me: people, as a rule, either exemplify in their life and habits the character expressed in their name, or exhibit a character which is the antithesis of its meaning.

The question may occur to the reader, Why are many people never satisfied with their names? May it not arise from the same cause which produces dissatisfaction with one's calling or profession? I believe, that, in both cases, this dissatisfaction springs from the inheritance of two distinct natures. And may not the very frequent use of the *nom de plume* arise in the fact that this second nature is not indicated in the original name; and the individual is, therefore, impelled to take a name to express this side of his character.

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We have chosen for this delineation Samuel Langhorne Clemens (Mark Twain) the humorist, whose planetary positions are as follows:—

⊕	in ♏	Activity of body; quick and impulsive in mental action.
☽	" ♏	All qualities are led out through the intellect and will.
♄	" ♏	The mystic and occult qualities of its great nature are imparted to the life and mind.
♃	" ♏	Order, harmony, and formative power characterize the intellect.
♅	" ♏	The magnificent qualities of this planet are manifested in the ideality of the individual.
♁	" ♏	Combativeness in words; literary ability.
♀	" ♏	The love nature is turned into the home and family.
♄	" ♏	Materialistic understanding; love of travel and physical exercise.

No planets in home position, and none in the life sign. One planet in the interior square; three in the square of the heads of trinities;

In giving a delineation from Solar Biology, I will follow its methods by first—quoting from that book—designating the separate qualities which make up the life of the individual, without considering modifications and effects of combinations. I have found that people possess the qualities which this method of delineation indicates: and, under proper conditions, all these characteristics will be manifested to a greater or less extent.

⊕ in  $\lambda$ .—This belongs to that part of the body represented by the thighs, which relates to the muscular and motor nerve-systems. The leading characteristic of this nature is the executive. Those belonging to Sagittarius are bold, fearless, determined and combative. In everything that they do and say they are very decisive. They are apt to be too quick to decide, act, and speak. They are persons of one thought and one idea at a time; and, in order to execute this one thought, they throw into it their entire energy, without properly weighing and balancing the consequences and difficulties in the line of their action. Their mind is constantly running ahead, going beyond the present; they have a constant tendency to peer into the future and foresee events: this extends even to small things, as announcing who is coming when the door-bell rings, or footsteps are heard, etc. They are not always correct in their prophecies, however, yet they do not often like to give in when they are wrong. In conversation they are apt to answer before the proposition is fully stated, or the thought expressed, and even while the person is yet speaking. They are often mistaken through the activity of their mind: for instance, in the case of hearing a story told, their thought runs ahead, and forms the conclusion before the end is reached; and when they come to repeat the story to another, they are almost certain to tell it from their own conclusions, whether right or wrong, and to feel very sure that they are right. Herein children, and even grown persons, born in this sign, are apt to get the name of fabricating, when such is not the intention. They are pretty apt to express the first thing that comes into their minds, and just as it strikes them, no matter what the consequences are; from this cause they are often led into combat, and make enemies, and speak harshly to friends. They hate anything hidden or secret, and even secret organizations. No sign is intentionally more honest than this one, and none so liable to get the name of being dishonest from those who do not understand them. They go to extremes in everything they do, being over-zealous and sanguine in what they undertake. As a friend, they are such with all their being, and as enemies, they also go to extremes; their kind heart and loving, sympathetic nature, however, restrains them from acts of violence and evil deeds. They are very quick and very high-tempered, and from sudden impulse often do that which they are sorry for.

They have great power over their sex nature, and have a natural inclination to chastity, and from this, as a prime cause, they have great physical power. It is frequently the case that men of this sign have more nervous energy than the sinews of their body are capable of sustaining when they act under excitement. These are physically

the strongest persons of the whole twelve signs. They are faithful and devoted to whatever cause they espouse, but require to be kept active, or they lose their interest and turn to something else, where they can find active and useful employment.

They are frequently very finely organized and intuitive, having a great deal of the true prophetic nature, foreseeing social and national catastrophies that are pending; also, frequently, in the early morning, having visions of things that are going to occur to themselves and family, but the foresight pertains mostly to events of a national and general character. They are not what would be regarded as superstitious in their religious nature, but are largely inclined to its practical observance.

They are characterized by great fidelity in their love relations, and if they fail to get the object of their choice, it usually embitters their entire future in life. They are very domestic in their tendencies, kind, sympathetic, devoted, and loving, and desire similar expression from their companion; and failing to find this, their own demonstrative nature leads them to say harsh things to those they love. They do not take opposition kindly; but if a good reason can be given, they are easily convinced and reconciled, and banish all hard feelings.

♃ in ♏.—This gives unparalleled mental energy and will power to the individual. Such persons frequently have nervous difficulties in the head and headaches. When healthy, if left to act out their nature, they will have more physical strength than the ligaments and muscles are capable of sustaining, thereby endangering themselves. They are always in a hurry in doing any kind of work, and lack judgment as to the endurance of their bodies.

A constant restraint should be kept over their activity and excitability, yet it is necessary to the health and happiness of these persons that they keep physically active as long as they live.

In addition to the above, I will say that this polarity leads the native to the mental sphere of usefulness and increases combativeness. It makes the brain strong, active, and gives inclination to psychic perception: that is, power to see motives, characteristics, and qualities in human nature. It also intensifies the tendency to dream dreams and see visions,—in short, the perception of spiritual and invisible things.

Uranus in Leo.—Of all the planets used in this science, Uranus is farthest from the Sun. It revolves upon its axis in an opposite direction from its sister planets; and its influence upon the human organism appears to disturb, by a reverse action. The qualities which it imparts are wholly spiritual and metaphysical, and occurring in Leo, it is most harmonious and potent. While it is supposed to have a stronger influence in its home position in Aries, or in the life of the individual, yet I am inclined to think that, in the nature under consideration, its po-

sition is one to enable it to have the most perfect expression possible to such an organization. Being in the above sign, the interior of the innermost of the individual, it enters into all the interior qualities,—loves, desires, emotions,—gives quality to the life, thus coloring all the thought,—in short, becomes part and parcel of the entire individual.

Saturn in Aries.—“Saturn is the embodiment of all that belongs to the science (or language) of form.” Form is the medium through which the thoughts of God find expression; and only as the soul passes into harmony with the divine life and mind does that language become intelligible to it. The author of *Solar Biology* tells us that he is convinced that Saturn is “the grandest and most perfect planet in our Solar System, and that its rings are spirit-zones, luminous with divine life, having come into perfect harmony with the same.” We can readily understand why this is so; for, being “the embodiment of the science of form,” the thoughts of God himself are open to this planet as to no other of our system. It has reached a perfection of spiritual life which enables it to hold converse with the Deity. In this nativity, its position in Aries opens the intellect, the perceptions, of our subject to this divine order, and directly allies his mental activity to the grand harmony of the Universal Mind. The general character of this mentality may be given “as possessing the higher qualities and finer abilities essential to all branches of intellectual effort.” Fitness, order, use, have for him a meaning which those not thus endowed cannot understand, and, consequently, the incongruous would appear to him in a light which would seem exaggerated to another.

Jupiter in Capricorn.—“Jupiter imparts love of grandeur, harmony, art, music, beauty, and physical excellence. It also contributes refining and spiritualizing qualities and lofty and grand aspirations.” These unite very harmoniously with the exalted ideality of Capricorn, in which nature there is a transcendent ideal of greatness, grandeur, and excellence. The Capricorn mind is full of plans and methods for accomplishing great and wondrous results. Its ideal inclines to grandeur of surroundings, great undertakings, and united action for the furtherance of great business schemes. It has a mental tendency

which is father to great corporations, syndicates,—in fact, all united action for monopoly and for the purpose of wielding the powers of the world. Jupiter found in this sign gives material form and force to the tendencies of the Capricorn nature.

**Mars in Gemini.**—Mars was anciently called the god of war, and imparts combativeness to any function of the organism in which it occurs. When found in Gemini, it turns all the combativeness of the nature into the words, impels to quick, impulsive, and sarcastic utterances. It stirs up the mind to attack whatever does not meet its ideal of propriety, usefulness, or equity.

**Venus in Cancer.**—The nature of Venus in itself is love, beauty, harmony, and gentleness. When found in Cancer, it gives great fidelity to the love nature, love of home and family, an ideal of a loving companion and of beautiful children, of a home filled with elegance, art, and music. Frequently, when Venus is in Cancer, the native's first love is the only one. If once his love nature is given to one of the opposite sex, it is difficult for him to ever love another. Therefore among old bachelors and old maids, Venus is often found in this position.

**Mercury in Pisces.**—Mercury is the most materialistic and physical in its nature of any of the planets of the Solar System, and mainly imparts physical activity and strength. Found in the sign Pisces, it gives a great inclination to travel, also a fondness for walking. As the sign Pisces governs the understanding, this position of Mercury inclines to materialism. It causes one to see the ludicrous side of a thought which is presented, and makes him appear hard and unfeeling toward the finer sensibilities and higher ideality of others.

We notice that there are three planets in heads of trinities, which give him dignity, self-assertion, and a disposition to lead, and three in serving signs, making his mind practical, and endowing him with ability to serve and to execute with his own hands his own ideas. Thus he possesses dignity of character and suavity of nature, and is enabled to adapt himself to almost any circumstances in which he may be found. The most interior planet being found in the most interior sign or function of his body makes him a natural occultist.

The above are the qualities which enter into and go to make up the individuality. We will now proceed to examine the result as these characteristics blend and find expression in the organism of Mark Twain. Sagittarius, the base of the individuality, the moon in Aries, Mars in Gemini, and Mercury in Pisces, all unite to make up a man whose nature is like an arrow point, intense, feelingless, impulsive, sarcastic, and scoffing, ready to fight his way through anything not meeting his first idea,—fighting, however, with words. Mercury gives him an understanding from the lowest and basest standpoint; and, from this side of his nature, he would be a hard, unsympathetic, and a most disagreeable person in almost every department of life.

But there is another nature present here, which arises in the strong position of Uranus in Leo, Saturn in Aries, and Venus in Cancer. This makes up a man with a natural love for the occult, for the things of the spiritual and the godlike. Saturn in Aries elevates and blends all the mental qualities into the most exquisite accord with the divine or godlike, relates his ideality and mental perception to the highest degree of harmony, usefulness, and beauty.

Jupiter in Capricorn gives him most expansive ideality, and unites with Saturn to impart the keenest sense of the fitness of things, forming in the organism a mental conception of a world of beauty, excellence, and elegance; and, to this ideal, Venus adds her qualities in the form of a god-like love and heavenly beauty in the direction of human association, and especially in the family life.

These two natures being antipodes, the one to the other, make him continually conscious of the two great extremes of his own organism, and of human life generally. Could he be quietly led by those in whom he has confidence into the most refined and spiritual society, the diviner side of the man would so take possession of his thought and feelings, that, moved by his impulsive Sagittarius nature, he would become altogether this higher and grander individuality. Saturn in Aries would lay hold upon the fountains of his heart,—loves and sympathies,—where Uranus is king, and he would astonish the most pro-



found occultist with wisdom, knowledge and understanding of the higher and grander attributes. But this influence must necessarily be very strong to shut off the power of Mercury, which constantly colors his thought with the ridiculous side of life. On the other hand, were he thrown into society that is crude, hard, and combative, he would most readily assimilate those qualities, and become a most sarcastic wag. Thus Mr. Clemens can never free himself from *Mark Twain*, or the presence of *two marked* individualities within himself.

Human society and his association generally are a combination of all qualities of human thought, aims, and desires, and his brain, governed by the Sagittarius nature, and qualified by Uranus, Saturn, Jupiter, and Venus, gives him a keen perception of the follies of human life, the incongruities of its highest ideals, desires, and emotions; and the quick formative mind, joined to the reverse side of his nature, restrained by culture and the love of society in general,—which, by the way, is not great, but only as it is necessary to him,—is enabled, aided by Mars, to execute cartoons in word painting, which throw into most vivid coloring the weaknesses, eccentricities, and incompatibilities of events, and of human life and character.

In his private life, he is a man of moods, sometimes disgusted with all that life has to present to him; for there arises in his inner consciousness all this high, spiritual, transcendental ideality, which longs for a harmonious life in which it can find full and complete expression; and I venture to say, that his most brilliant and cutting sarcasm bubbles forth spontaneously from an interior consciousness of disgust with the world as it is, and with human life and character in particular. Although I have never seen him, and have never read his books, I feel sure that upon occasions of his most successful efforts, there is depicted upon his countenance a mingled expression of combat, sadness, and disgust. I see but little in his nature of the real enjoyment of mirth; and, as I read the character, I would expect to find in his sayings and writings, many important lessons in human life, if soberly considered.

In his domestic relations, if he is a married man, the faith-

fulness of his Sagittarius nature is so accentuated by the position of Venus that he is a most loving and devoted husband, and, in a way, father; yet his philoprogenitiveness, I judge to be small. However, if his companion does not possess the qualities to meet this high ideal, the two natures would manifest themselves in his home, causing him to be at times loving and apparently devoted, and at other times to be hard, unfeeling, and utterly regardless of its happiness, yet always careful of its proper support.

Here is a man that apparently has friends and many associates, yet I doubt there being more than one person on earth, if any, with whom he can feel that real friendship which would enable him to put down the guards, and to be really and truly himself, interiorly and exteriorly. He reminds me of a couplet familiar to my school days:

"I came to a man sitting on a red-hot cold stone,  
Ten thousand around him, poor soul all alone."

Thus we have Samuel (the beloved of the Lord) Clemens (the mild, gentle nature); but he himself announces to the world, Mark Twain.

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**SATELLITES TO BE DISCOVERED.** M. Wilfred de Fontvielle writes to the London *Times* to point out that the number of satellites of the planets from the Earth outward probably increase in geometrical progression, of which the ratio is two, thus: Earth 1, Mars 2, Jupiter 4, Saturn 8. Uranus should have 16, of which 8 have been discovered ("Chambers' Astronomy," p. 162); and Neptune 32, of which one has been described. M. de Fontvielle also states that M. Frederic Petit, of the Observatory of Toulouse, advocates the existence of a satellite to the moon, which he believes he has seen several times. If the diameters of the satellites of Mars are as small as reported, such bodies could easily revolve round the moon unnoticed by the astronomers on the earth, and their presence might account for some of the known irregularities in the moon's motion.

## INSPIRATION HILL.

BY R. HARRY DILLEY.

Inspiration Hill, to which this poem refers, was so called by parties who were formerly in possession of this place. It is a beautiful hill rising above the valleys and overlooking Oak Park. As it is the highest of all the hills in the immediate vicinity, it commands the surrounding country, from the city and valley of the Sacramento, to the snow-capped Sierra Nevadas. On the east and south one looks down at an angle of about thirty degrees to the bed of the American River, which is nearly 2000 feet below. On the west is Oak Park with its beautiful carpet of green, and overshadowed here and there with gigantic oaks, whose bodies run from sixteen to twenty feet in circumference, and whose branches spread from seventy-five to one hundred and twenty-five feet in diameter. The foot hills stretching far and near are dotted by fruit ranches, with here and there a house. From an hour after the rising of the sun until about the same time before sun setting, the entire hill is enveloped in sunshine. Thus all the circumstances surrounding this hill suggested, even to those who were not in the occult or spiritual, the name "Inspiration Hill."—Ed.

How still the night! so silent, and so calm

The moon's soft ray falls gently o'er the scene  
That like a fairy picture gathers round about us,  
As we stand upon thy brow,  
Thou Hill of Inspiration.

Oft have we come and drank deep draughts  
Of sweet ambrosia from the chalice

Of nature's purest cup: and here once more  
We come to drink again and muse upon

The secret of our life, the cause and why  
Of being; and we seek to know

A little more of that deep mystery,  
The secret of the silence whence all come,

The secret of the gloom whereto all go.  
As o'erhead the stars march with majestic tread

In the same path they've trod these centuries past,

So do great thoughts in measured symmetry

March grandly through the avenues of our mind  
When we do stand thus in the silent night,  
Alone with thee.

Thou hast the power to lift our thoughts

Up and away from the shadows of gray earth's gloom  
Into the brighter realm of spheres above,

Where whispers soft and tread of busy feet  
Tell of strange things, that, shortly to be done,  
Will rid earth of her robe of sin

Which man has cast upon her shoulders, to his shame.

But, lo! to-night thou hast given to me  
A purer teacher than I've found before  
In sea or earth or air, or even above  
In the myriad rank of moving stars.

Here at my feet, between the jagged rock,

A lowly little blossom has sprung up.

And ope'd its tiny petals to the air,  
And sought to throw a ray of tenderness and love  
To this cold, heartless world.

Ah little blossom! but were my heart as pure as thine!

Were I as harmless, unassuming, free from guile!

That I might open wide the portals of my soul,

As thou hast ope'd thy petals to the air,

That all the world might read therein,

And see no baser thought than thou hast known.

Thou makest no distinction 'tween thy friends

And they who come to pluck thee from thy stem.

Or crush out thy life with cruel foot amid the stones.

From him that asks thou dost not turn away,

But, opening wide thy petals, thou dost give

To all who will the treasures of thy soul.

Which thou hast gathered from the earth and purified.

So must we learn to live and give to all:

And let us seek, from this time forth.

To be the same to all, denying none

The sharing of our love,—be what it may.

Little or much, to all let it be given;

And thus, while threading the mists of gray earth's gloom,

Our form shall be on earth, our soul in heaven.

## BOOK REVIEWS.

"*Brook Farm. Historic and Personal Memoirs*," by John Thomas Codman. The author of this work was a member of the Brook Farm colonizing effort, and is, therefore, prepared to speak authentically of the experiences of that colony, and of its objects and methods and cause of disintegration, which he does in a way to impress the reader with the reliability of the narration. He shows that the effort was that of high minded, intellectual men and women, having a profound conviction of the possibility of so elevating human association and harmonizing co-operative effort as to introduce into the world a higher order of civilization. Another significant point found in this history is, that the parties who, in the beginning, claimed to be most interested, were not the ones to carry to practical ultimates the ideas they themselves were advocating. We have often wondered why it is that those most interested in the Esoteric thought and teachings in its beginning are none of them here with us now. John Ripley had the same experience in the beginnings of his effort, which shows clearly how men have theories, how they love to dwell in new and advanced ideals merely as ideals, but when the practical effort is made, they lack the courage of their convictions. The Brook Farm and many other similar failures of co-operative movements are pointed to as proof positive of their impracticability; but the Brook Farm venture was carried far enough to show that it is possible to make such an organization a success. The author of this book shows that the association did succeed up to the point at which it established an industry of some magnitude; that just then came a fire and transformed the result of the co-operative effort into ashes. But enough was accomplished on the intellectual and spiritual plane to impregnate the present civilization with new and higher ideals; for the Brook Farmers were a highly intellectual people, and all, both young and old, had an experience which gave shape to all their after lives. Notwithstanding they were scandalized, as are all efforts in advance of the accepted order of things, yet their knowledge of the purity and exaltation of their lives and ideas caused them to be continual advocates—though, perhaps, in some cases tacitly,—of the theories which they had attempted to carry into practice. Those experiences entered into and colored all their literary efforts and expressions of thought through life, and laid in them the foundation of most superior principles, which gave to many of them wealth, position, and literary and political influence. The private and social life of the Brook Farmers is very delightfully pictured by the author. He describes their happy lives, the character of their amusements, occupations, and the routine of their life generally. He gives a very clear understanding of the rules and customs of the association, and the constitution on which it was based.

It is a book written in most attractive style, and with clearness of thought, and carries with it an interest which makes it more entertaining, and certainly more profitable, than most works of fiction. It contains thought of suggestive importance to all spheres of life and association, and especially so to those who contemplate associating themselves with a similar movement. We therefore advise the Esoteric student who contemplates uniting himself with us at some future time to read the work; but, while doing so, we ask him to bear in mind the great difference between our objects and the ultimate objects of the community of the Brook Farm. He will perceive the contrast between the beauty and excellence of efforts upon a purely material plane of life, with nothing further to shape the character, thought, sympathies, and feelings, and the transcendental ideals and methods for transforming human life into the harmonies of the angel world, as are the methods, ideals, and ultimates of the Esoteric movement. Another thought we will present here: If the public would rise against and scandalize an organization so conservative and so nearly upon their own plane, what attitude might we reasonably expect them to hold towards a movement whose teachings and life are confessedly so far above their own as to render them beyond their understanding. And, again, by reading this work, you will form some idea of the daily duties of associate life. The book is handsomely bound, contains 355 pages, and is published and sold by The Arena Publishing Co., Boston, Mass. Price \$2.00.

The April *Monist* opens with two articles on Roentgen's x-rays, by leading European scientists. Prof. Ernst Mach of Vienna describes a method of applying the new rays to an old device invented by him for taking stereoscopic or solid pictures of objects. The usual Roentgen pictures appear flat. By the suggested modification of this process they are made to appear in solid relief like real objects. Professor Schubert of Hamburg writes at length on the x-rays, reviews in simple language their history, embracing the researches of Faraday, Geiseler, Hittorf, Pluecker, Crookes, Lenard, and Roentgen, discusses the physical character of the rays, and lastly expounds the methods of work so successfully employed in the Hamburg State-Laboratory. Two beautiful actinograms accompany this article—one of a fish with shells in its intestines, and one of a lady's hand into which a needle had been run. No article has appeared on this subject more adapted to the popular comprehension.

The usual Literary Correspondence from foreign countries and a rich selection of book notices, etc., conclude this number, which takes equal rank with the brilliant numbers that have preceded it, and on which have appeared the names of Weismann, Ribot, Topinard, Lombroso, Romanes, and Lloyd Morgan. (Single copies, 50 cents; Annually, \$2.00. The Open Court Publishing Co., Chicago and London.)

## EDITORIAL.

Those who have not the spirit of prophecy or the spirit of Christ, both in the devotional and in the intellectual, regard the organization of the Esoteric Fraternity as a speculative or a fanatical movement; and the vulgar hordes, who are always ready to attribute evil and impurity to what they cannot understand, have all kinds of evil imaginings based upon their own depraved conditions and vitiated experiences. In this case as in every other, their conceptions are colored by their own experiences, habits, and desires. We expect this, and, therefore, expect to be persecuted as was our Lord when he was here, and as has been every new movement beyond the comprehension of the masses: yet it will not prevent the pure minded and the devout from obtaining a correct idea of such a work.

As this movement has for its chief object perfect harmony and oneness with the Spirit of God, therefore no one will remain here except those who come through the guidance of his Spirit. People have wanted to come for various reasons. We know of those who have been desirous of uniting with us from sympathy with certain ideas and practices taught by Theosophists and others. They wish to come where they think such a life and ideas prevail. In certain cases of this kind, the individuals have had true and noble conceptions, with these ideas and sympathies as their evil genius; and they have been accepted as members here in the hope, that, when they saw and experienced the higher and purer life, it would take such strong hold upon them as to uproot the evil, and that thus they might

become good and substantial members. In some instances these results have obtained; in others, the evil has been laid hold upon by the psychic forces and the adversaries on the (to them) unseen side, which have prevailed over them, usually causing them to leave the Fraternity voluntarily—sometimes it has been necessary to send them away; and as there are higher degrees among us of which they know nothing, and because they have rejected the spirit of truth, they have left investing these degrees with all the conditions of their evil imagination.

But, notwithstanding these disadvantages, those whose lives are pure and devoted to God will receive the consciousness in their own souls that this is truly God's work, and the place and conditions chosen for them by him who knows all things. They will experience the truth of the words of the prophet Isaiah (xxvi. 3): "Thou wilt keep him in perfect peace, whose mind (thought or imagination) is stayed on thee: because he trusteth in thee." Such will be led on by the Holy Spirit, step by step, until they obtain experiences so far transcending what has been before known in an earthly existence, that they will know that this is none other than "the kingdom of God" in embryo.

Therefore we advise all persons who contemplate coming here to make it a subject of earnest prayer, with self-surrender to the mind and will of God, until they realize from within, either that they have the direct guidance, or that this is indeed the place for them. Neither should any external condition entice them to come: they should do so because they have surrendered their life without reserve to the Father, and feel willing to go anywhere and do anything that is the will of God; as the marginal reading of the verse quoted says, they should keep their "mind or imagination stayed on God."

We have endeavored to divorce from this movement all idea of a colonization, because the public mind at once allies such an association to the idea of mere personal benefit. We present it to the world simply as the Esoteric Fraternity, and desire to convey only the true idea concerning our effort, which is to bring together only those who are "begotten from above," "begotten of God." Therefore being his children, all are brothers and sisters in the highest and holiest sense of the word Fraternity. The masses cannot understand these conditions, and they condemn even as they are condemned by the consciousness of evil within themselves. As the angel said to Daniel (xii. 10), so

it is with us: "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." "The fear of the Lord is the beginning of wisdom;" therefore ye that fear God, hear his word: "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of Yahveh's vengeance; he will render unto her a recompense." (Jeremiah LI. 6.) "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. XVIII. 4.)

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This issue of THE ESOTERIC closes the ninth year of its work in the world, as a bearer of the message of what we deem to be the most vital truths the world has known. It, like the Christ of Nazareth eighteen hundred years ago, has been beset by many adversaries who would feign deprive the people of the knowledge it has to give; but still it lives, and will live on as long as the Spirit of God, whom we serve continually, has a message to convey to the world. We have cause to heartily thank our many friends, who have so bravely and nobly stood by the work and labored to bring it before the people.

We have reasons to believe that Vol. X., which begins with the next issue, will be of greater importance to the student than any of the former volumes, unless, perchance, we except Vols. I. and II. In the beginning of this work we gave to the world a course of nine lectures, now bound under the title of "The Seven Creative Principles." These lectures were so condensed that we have seen no one who has given evidence of any degree of comprehension of the important and practical truths contained therein: therefore we purpose to give a series of articles suggesting methods by which these all-pervading and all-potent principles may be embodied and controlled in and by the life and mind of man. While it will open the door for the magic hunter to obtain that which he is seeking, it will also give the true devotee to the mind and will of God, methods by which he may so harmonize his own nature with the purposes of the Infinite, that he or she will be superior to the malignant



efforts of those who are seeking power by which to coerce and dominate others.

We realize the uncertainty of the times in which we live, and cannot, therefore, speak with a degree of assurance as to whether our mail-service will continue to distribute this Magazine and its messages in general; but if it does, the subscribers will continue to receive THE ESOTERIC as usual. We believe that the period of the coming volume will be the most eventful year in the history of our planet: and, no doubt, the thoughts of the reading public will be so full, that many will feel that they have no time to study THE ESOTERIC. It should be remembered, however, that it is devoted to the presentation of methods which will become the more essential to the life, health, and future of the people, because of these very events that are so apt to occupy the entire attention.

While it is busily engaged on its own mission in digging deep and laying its foundation upon the rock of a new age and order of life, it will seem prosy to those who are excited with the multifarious interests awakening in the world; and to such we would say, these allurements will soon leave you in the slough of despair, while those whose attention is strictly occupied with seeking methods and applying them in their lives in order to fit themselves for the new condition of things which is coming upon earth, will soon be enabled to see that all these disasters, this turmoil and excitement of the world, and its interests, are only clearing the way for the new heaven and new earth that they are prepared to receive. May the Spirit of Divine Wisdom illuminate the minds of his people and lead them into the way everlasting.

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Several of the writers of THE ESOTERIC frequently refer to the "founders of this system of thought and practice," as if those founders were men who had certain theories and beliefs of which there is no degree of absolute certainty. We think it due to say in regard to these matters that the real founders of this work, and, in fact, the only ones, are not visible to the material eye of man. While your fellow servant has labored

on comparatively alone, so far as associate help is concerned, for these years past, and many have associated themselves with him for a time and then turned away, and others have come, yet we have stood in the attitude of one who knows that he holds in his hands the wealth of the universe, and none can take from it, neither can they add to it. While they remain faithful to its administration, they are enriched by its bounties, and, when they turn from it, they are beggared. Nevertheless, we realize that, while we hold such infinite treasure, we ourselves do so only as long as we are faithful to the laws and the obligations by which we inherit it; so that, after all, the law is the same to all men, for all may with equal freedom partake of the heavenly bounties, and all with equal severity are cut off as soon as they attempt to use them wrongfully. The earthly founders of this work lived and enjoyed its benefits thousands of years ago; and out from its great treasure house has come all the knowledge of the spiritual and occult that now exists or ever has existed upon the planet. Therefore we rest with confidence in the power, riches, and efficiency of that which has been committed to our charge, neither turning to the right hand nor to the left, as if regardless of what men may do or say. If they accept of those bounties and unite with us in building that divine order, we shall rejoice with them in its fulness; and if all the world unite in rejecting it, we shall still be satisfied with its abundance: neither shall we be alone, for we shall still have more with us than all they that are against us.

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We take this occasion to thank our friends for the many good letters we have received. We feel that they form one of the most profitable parts of THE ESOTERIC, if not indeed *the* most profitable part. We hope our friends will continue to write out their experiences, suggestive thoughts, etc., and send them in. Of course we reserve the right to discriminate as to what will be useful to our readers.



